The book's title page is framed by an elaborate border. At the top, a central crest featuring a shield with a cross and four lions is flanked by two lions. Below this, two female figures in classical attire stand on pedestals, each holding a cross. The bottom of the border is decorated with two cherubs, a central shield, and various floral and scrollwork elements.

THE

booke of the common
prayer and admini-
stration of
the
Sacramentes, and other
rites and ceremonies of
the Church: after the
vse of the Church
of England.

LONDINI IN OFFICINA
Edouardi Whitchurch,

Cum privilegio ad imprimendum solum.

ANNO DO. 1549. Mense

Maii

THE CON- tentes of this Booke.

- i. A pzeface.
- ii. A table and Kalendar for psalmes & Lessons, with necessary rules pertyning to thesame.
- iii. The ordze for Mattins and Euen song, throughtout the yeare.
- iiii. The Introites, Collectes, Epistles and Gospelles, to be bled at the celebration of the Lorde's Supper, and holy Communion through the yere, with proper psalmes and Lessons, for diuerse feastes and dayes.
- v. The Supper of the Lorde and holy Communion, commonly called the Masse.
- vi. The Letany and Suffrages.
- vii. Of Baptisme, bothe publike and priuate.
- viii. Of Confirmation, where also is a Catechisme for children.
- ix. Of Matrimony.
- x. Of visitation of the sicke, & Communion of thesame.
- xi. Of Buriall.
- xii. The purificacion of women.
- xiii. A declaration of scripture, with certeine prayers to bee bled the firste daye of Lent, commonlye called Ashwednesdaye.
- xiiii. Of Ceremonies omitted or reteyned.
- xv. Certeine notes for the more plain explication and decent ministracion of thinges contained in this booke.

THE PREFACE.



There was neuer any thing by the wit of man so well deuised, or so surely established, which (in continuance of time) hath not been corrupted: as (among other things) it may plainly appere by the common prayers in the Church, commonly called diuine service: the firste originall and grounde whereof, if a manne woulde searche out by the aunclent fathers, he shall finde that the same was not ordeyned, but of a good purpose, and for a great aduancement of godlines: For they so ordeed the matter, that all the whole Bible (or the greatest parte thereof) should be read ouer once in the yeare, intendyng thereby, that the Cleargie, and specially suche as were Ministers of the congregacion, should (by often readyng and meditation of Gods worde) be stirred vp to godlines themselves, and be more able also to exhorde other by wholsome doctrine, and to confute them that were aduersaries to the trueth. And further, that the people (by daily hearyng of holy scripture read in the Church) should continuallye profite more and more in the knowlege of God, and bee the more inflamed with the loue of his true religion. But these many yeares passed, this Godly and decent orde of the aunclent fathers, hath bee so altered, broken, and neglected, by planting in vncertain stories, Legēdes, Responses, Verses, vaine repetitions, Commemoracions and Synodales, that commonly when any boke of the Bible was begon: before three or foure Chapters were read out, all the rest were vnread. And in this sorte, the boke of Esaie was begon in Aduent, and the booke of Genesis in Septuagesima: but they were onely begon, and neuer read thorow. After a like sorte wer other bokes of holy scripture vsed. And moreover, where as s. Paule would haue suche language spoken to the people in the church, as they mighte vnderstande and haue profite by hearyng the same: the service in this Church of England (these many yeares) hath been read in Latin to the people, whiche they vnderstoode not, so that they haue heard with theyr eares onely: & their hartes, spirite and minde, haue not been edified thereby. And furthermore, notwithstanding that the aunclent fathers had deuised the psalmes into seuen porcions: whereof euery one was called a nocturne: now of late tyme a fewe of them haue been dailye sayed (and ofte repeated) and the rest betterly omitted. Moreover, the nobre & hardnes of the rules called the pie, and the manifolde chaunginges of the service, was the cause, & to turne the boke onely, was so hard and intricate a matter, that many times, there was more busines to fynd out what should be read, then to read it when it was founde out.

These inconueniences therfore considered: here is set furth suche an orde, whereby the same shall be redressed. And for a readines in this matter, here is drawen out a Kalender for that purpose, whiche is plaine and easy to be vnderstanded, wherein (so muche as maye be) the readyng of holy scripture is so set furthe, that all thynges shall bee doen in orde, without breakyng one piece therof from another. For this cause be cut of An-
themes, Responses, Inuitatories, and suche like thynges, as did breake

the continuall course of the readyng of the scripture. Yet because there is no remedy, but that of necessitie there must be some rules: therfore certain rules are here set furth, whiche as they be fewe in nōbre: so they be plain and easy to be vnderstanded. So y^e here you haue an orde for prater (as touchyng the readyng of holy scripture) muche agreable to the mynde & purpose of the olde fathers, and a grate deale more profitable and comodious, then that whiche of late was vsed. It is more profitable, because here are left out many thynges, whereof some be vntreue, some vncertain, some vaine and superstitious: and is ordeyned nothyng to be read, but the very pure worde of God, the holy scriptures, or that whiche is euidently grounded vpon thesame: and that in suche a language & orde, as is moste easy & plain for the vnderstandyng, bothe of the readers and hearers. It is also more comodious, bothe for the shortnes thereof, & for the plaines of the orde, & for that the rules be fewe & easy. Furthermore, by this orde, the curates shal nede none other bookes for their publique seruice, but this boke & the Bible: by the meanes wherof, the people shal not be at so great charge for bookes, as in tyme past they haue been.

And where heretofore, there hath been great diuersitie in sayyng and syngyng in churches within this realme: some folowyng Salisbury vse, some Hereford vse, some the vse of Bangor, some of Yorke, & some of Lincolne: Now from hencefurth, all the whole realme shal haue but one vse. And if any would iudge this waye more painfull, because that all thynges must be read vpon the boke, where as before, by the reason of so often repeticion, they could saye many thinges by heart: if those men will waye their labor, with the profite in knowlege, whiche dayely they shal obtene by readyng vpon the boke, they will not refuse the payn, in consideration of the greate profite that shal ensue therof.

And forsomuche as nothyng can, almoste, be so plainly set furth, but doubtres maie rise in the vse & practisyng of thesame: to appease all suche diuersitie (if any arise) and for the resolution of all doubtres, concernyng the maner how to vnderstande, do, and execute the thynges conteygned in this booke: the parties that so doubt, or diuersly take any thyng, shal alwaye resorte to the Bishop of the Diocese, who by his discrecion shal take orde for the quietyng and appeasyng of thesame: so that thesame orde be not contrary to any thyng conseygned in this boke.

✠ Though it be appointed in the afoze written p^{re}face, that all thinges shalbe read and songe in the churche, in the Englishe tongue, to thende that the congregacion maie be therby edified: yet it is not meante, but when men saye Matins and Euen song priuately, they maye saie thesame in any language that they themselves do vnderstande. Neither that any man shalbe bounde to the sayyng of them, but suche as from tyme to tyme, in Cathedral and Collegiate Churches, Parische Churches, and Chapelles to thesame annexed, shal serue the congregacion.

THE TABLE AND

Kalender, expressing the order of the Psalmes
and Lessons, to bee sayed at Matyns and Euen song,
throughtout the yeare, excepte certayne proper
feastes, as the Rules folowing
more plainely de-
clare.

A.iii.

THE ORDRE

how the Psalter is appoynted to bee redde.

The Psalter shalbe red throughe, once euery Moneth; & because that some Monethes be longer then some other be: it is thought good, to make the euen by this meanes.

To euery Moneth, as concerning this purpose, shalbe appointed iust. xxx. Dayes.

And because January and Marche hath one daye, aboue the sayed nombre, and february whiche is placed betwene them bothe, hath onely .xxviii. daies, february shall be rowe of either of the Monethes of January and Marche one daye, and so the Psalter whiche shalbe red in februarye, muste bee begon the laste daye of January, and ended the first daye of Marche.

And whereas Maie, Iuly, August, October, and December, haue. xxxi. dayes a piece, it is ordred that the same Psalmes shal be redde the last daye of the said Monethes, whiche were red the daye before: so that the Psalter maye bee begon agayne the first daye of the next Monethes ensuing.

Now to know what Psalmes shalbe red euery daye, looke in the kalender the nombre that is appoynted for the Psalmes, and then finde the same nombre in this Table, and vpon that nombre shall you se, what Psalmes shalbe sayd at Matyns, and Euen song.

And where the .C. xix. Psalme is deuised into .xxii. porcions, and is ouer long to bee red at one tyme: it is so ordred that at one tyme shall not bee red aboue. iiii. or .v. of the said porcions, as you shall perceiue to bee noted in this Table.

And here is also to be noted, that in this Table, and in al other partes of the seruice, where any Psalmes are appoynted, the nombre is expressed after the greate Englishe Bible, whiche from the .ix. Psalme vnto the .C. xlviii. Psalme (folowynge the diuision of the Ebzurs) doeth vary in nombres from the comon Latyn translation.

A TABLE FOR

the ordie of the Psalmes, to be sayed at
Matins and Euenfong.

M Matins.		E Euenfong.	
i	i. ii. iii. iiii. v.	vi. vii. viii.	
ii	ix. x. xi.	ix. xii. xiii.	
iii	xv. xvi. xvii.	xviii.	
iiii	xix. xx. xxi.	xxii. xxiii.	
v	xxiiii. xxv. xxvi.	xxvii. xxviii. xxix.	
vi	xxvii. xxviii.	xxxii. xxxiii. xxxiiii.	
vii	xxxv. xxxvi.	xxxvii.	
viii	xxxviii. xxxix. xl.	xli. xlii. xliii.	
ix	xliii. xlv. xlvi.	xlvii. xlviii. xlix.	
x	li. lii.	liii. liiii. lv.	
xi	lvi. lvii. lviii.	lix. lx. lxi.	
xii	lxii. lxiii. lxiiii.	lxv. lxvi. lxvii.	
xiii	lxviii.	lxix. lxx.	
xiiii	lxxi. lxxii.	lxxiii. lxxiiii.	
xv	lxxv. lxxvi. lxxvii.	lxxviii.	
xvi	lxxix. lxxx. lxxxi.	lxxxii. lxxxiii. lxxxiiii. lxxxv.	
xvii	lxxxvi. lxxxvii. lxxxviii.	lxxxix.	
xviii	xc. xci. xcii.	xciii. xciiii.	
xix	xcv. xcvi. xcvii.	xcviii. xcix. c. ci.	
xx	cii. ciii.	ciii.	
xxi	cv.	cvi.	
xxii	cvii.	cviii. cx.	
xxiii	cx. cxii. cxiii. cxiiii.	cxviii. cxv.	
xxiiii	cxvi. cxvii. cxviii.	cxix. Inde. liii.	
xxv	Inde. v.	Inde. liii.	
xxvi	Inde. v.	Inde. liii.	
xxvii	cxv. cxvi. cxvii. cxviii. cxviiii. cxv.	cxvii. cxviii. cxviiii. cxvix. cxv. cxv.	
xxviii	cxvii. cxviii. cxviiii. cxv.	cxvii. cxviii. cxviiii.	
xxix	cxvix. cxl. cxli.	cxlii. cxliii.	
xxx	cxliii. cxlv. cxlvi.	cxlvii. cxlviii. cxlix. cl.	
		cl.	

THE ORDRE

howe the rest of holy Scripture

(beside the Psalter) is appoynted to bee redde.

The olde
Testament.

The old Testament is appoynted for the first Lessons, at Matins and Euen-song, and shal bee redde throught euery yere once, except certain booke and Chapters, whiche bee least edifying, and might best be spared, and therefore are left vned.

The newe
Testament.

The newe Testament is appoynted for the second Lessons, at Matins and Euen-song, and shal be red ouer ordely euery yere thise, beside the Epistles and Gospelles: except the Apocalips, out of the whiche there be onely certain Lessons appoynted vpon diuerse proper feastes.

Lessons,

And to knowe what Lessons shall bee red euery daye: finde the daye of the Moneth in the Kalender folowynge: and there ye shal perceiue the booke and Chapters, that shal be red for the Lessons, bothe at Matins and Euen-song.

Proper
Psalmes.

And here is to be noted, that whensoever there be any proper Psalmes or Lessons, appoynted for any feast, moueable or vnmoueable: the the Psalmes and Lessons appoynted in the Kalender, shall bee omitted for that tyme.

Ye muste note also that the Collect, Epistle, and Gospel, appoynted for the Sundaye, shall serue all the weeke after, except there fall some feast that hath his propre.

The leape
yere.

This is also to be noted, concerning the leape yeaeres, that the .xxv. day of February, whiche in leape yeaeres is coumpted for twoo dayes, shall in those twoo dayes, alter neither Psalme nor Lesson: but the same Psalmes and Lessons, whiche be sayed the first daye, shall serue also for the seconde daye.

Also, wheresoever the beginning of any Lesson, Epistle, or Gospel is not expressed, there ye must begin at the beginning of the Chapter.



January.

January.				Matins.		Evensong.	
Psalms.				i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
A kalend.	i	Circumci.	i	Gen. xlii	Roma. ii	Deut. x	Collos. ii.
b iii. No.	ii		ii	Gene. i	Math. i	Gene. ii	Roma. i
c iii. No.	iii		iii		ii	iii	ii
d viid. No.	iiii		iiii	b	iii	vi	iii
e Nonas.	v		v	vii	iiii	viii	iiii
f viii. Id.	vi	Epiphani.	vi	Esai. lx.	Luke. iii	Esai. xlix	John. ii.
g viii. Id.	vii		vii	Gen. ix.	Math. v	Gen. xi.	Roma v
A vi. Id.	viii		viii	xii	vi	xiii	vi
b v. Id.	ix		ix	xiii	vii	xv	vii
c iii. Id.	x		x	xvi	viii	xvii	viii
d iii. Id.	xi		xi	xviii	ix	xix	ix
e viid. Id.	xii		xii	xx	x	xxi	x
f Idus.	xiii		xiii	xxii	xi	xxiii	xi
g ix. kl.	xiiii		xiiii	xxiiii	xii	xxv	xii
A xviii kl.	xv		xv	xxvi	xiii	xxvii	xiii
b xvii kl.	xvi		xvi	xxviii	xiiii	xxix	xiiii
c xvi kl.	xvii		xvii	xxx	xv	xxxi	xv
d xvi kl.	xviii		xviii	xxxii	xvi	xxxiii	xvi
e xviii kl.	xix		xix	xxxiiii	xvii	xxxv	i. Cor. i
f xviii kl.	xx		xx	xxxvi	xviii	xxxvii	ii
g xii kl.	xxi		xxi	xxxviii	xix	xxxix	iii
A xi kl.	xxii		xxii	xl	xx	xli	iiii
b x kl.	xxiii		xxiii	xlii	xxi	xliii	v
c ix kl.	xxiiii		xxiiii	xliiii	xxii	xlvi	vi
d viii kl.	xxv	Con. Pauli.	xxv	xlvi	Act. xxii.	xlvi	Act. xxi
e vii kl.	xxvi		xxvi	xlvi	mat xxiii	xlix	i. Cor. vii
f vi kl.	xxvii		xxvii	i	xxiii	Exod. i	viii
g v kl.	xxviii		xxviii	Exod. ii	xxv	iii	ix
A iii kl.	xxix		xxix	iii	xxvi	v	x
b iii kl.	xxx		xxx	vi	xxvii	vii	xi
c viid kl.	xxxi		i	viii	xxviii	ix	xii

February:

February.			Matins.			Evensong.		
			Psalms.					
					i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
d	Kalend.	i		ii	Exod. x.	Mark. i.	Exod. xi.	i. Cor. xiii
e	iii. No.	ii	Wurt. Ma.	iii	xii	ii	xiii	xiiii
f	ii. No.	iii		iiii	xiii	iii	xv	xv
g	Idus No.	iiii		v	xvi	iiii	xvii	xvi
a	Nonas.	v		vi	xviii	v	xix	ii. Cor. i
b	viii. Id.	vi		vii	xx	vi	xxi	ii
c	vii. Id.	vii		viii	xxii	vii	xxiii	iii
d	vi. Id.	viii		ix	xxiii	viii	xxiv	iiii
e	v. Id.	ix		x	xxviii	ix	xxviii	v
f	iiii. Id.	x		xi	xxv	x	xxi	vi
g	iii. Id.	xi		xii	leui. xviii	xi	leui. xix	vii
a	Idus Id.	xii		xiii	xx	xii	Rume. x	viii
b	Idus.	xiii		xiiii	Rum. xi	xiii	xii	ix
c	xvi. kl.	xiiii		xv	xiii	xiiii	xiiii	x
d	xv. kl.	xv		xvi	xv	xv	xvi	xi
e	xiiii. kl.	xvi		xvii	xvii	xvi	xvii	xii
f	xiii. kl.	xvii		xviii	xix	Luk. di. i	xx	xiii
g	xii. kl.	xviii		xix	xxi	di. i	xxii	Galath. i
a	xi. kl.	xix		xx	xxiii	ii	xxiii	ii
b	x. kl.	xx		xxi	xxv	iii	xxvi	iii
c	ix. kl.	xxi		xxii	xxvii	iiii	xxviii	iiii
d	viii. kl.	xxii		xxiii	xxix	v	xxx	v
e	vii. kl.	xxiii		xxiiii	xxxi	vi	xxxi	vi
f	vi. kl.	xxiiii	Nachtag.	xxv	xxxi	vii	xxxii	Ephes. i
g	v. kl.	xxv		xxvi	xxxv	viii	xxxvi	ii
a	iiii. kl.	xxvi		xxvii	Deut. i	ix	Deut. ii.	iii
b	iii. kl.	xxvii		xxviii	iii	x	iiii	iiii
c	Idus kl.	xxviii		xxix	v	xi	vi	v

Marche.

Marche.			Matins.			Evensong.	
			Psalmes.				
				i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
d	Kalend.	i	xxx	Deu. vii.	Luk. xii.	Deu. viii.	Ephe. vi.
e	vi. No.	ii	i	ix	xiii	x	Philp. i.
f	v. No.	iii	ii	xi	xiiii	xii	ii
g	iiii. No.	iiii	iii	xiii	xv	xiiii	iii
A	iii. No.	v	iiii	xv	xvi	xvi	iiii
b	Præf. No.	vi	v	xvii	xvii	xviii	Collos. i
c	Nonas.	vii	vi	xix	xviii	xx	ii
d	viii. Id.	viii	vii	xxi	xix	xxii	iii
e	vii. Id.	ix	viii	xxiii	xx	xxiiii	iiii
f	vi. Id.	x	ix	xxv	xxi	xxvi	i. Thel. i
g	v. Id.	xi	x	xxvii	xxii	xxviii	ii
A	iiii. Id.	xii	xi	xxix	xxiii	xxx	iii
b	iii. Id.	xiii	xii	xxxi	xxiiii	xxxi	iiii
c	Præf. Id.	xiiii	xiii	xxxiii	John. i	xxxiiii	v
d	Idus.	xv	xiiii	Josue. i	ii	Josue. ii.	ii. Thel. i
e	xvii. kl.	xvi	xv	iii	iii	iiii	ii
f	xvi. kl.	xvii	xvi	v	iiii	vi	iii
g	xv. kl.	xviii	xvii	vii	v	viii	i. Timo. i
A	xiiii. kl.	xix	xviii	ix	vi	x	ii. iii
b	xiii. kl.	xx	xix	xi	vii	xii	iiii
c	xii. kl.	xxi	xx	xiii	viii	xiii	v
d	xi. kl.	xxii	xxi	xv	ix	xvi	vi
e	x. kl.	xxiii	xxii	xvii	x	xviii	ii. Tim. i
f	ix. kl.	xxiiii	xxiii	xix	xi	xx	ii
g	viii. kl.	xxv	xxiiii	xxi	xii	xxii	iii
A	vii. kl.	xxvi	xxv	xxiii	xiii	xxiiii	iiii
b	vi. kl.	xxvii	xxvi	Judic. i	xiiii	Judic. ii	Titus. i.
c	v. kl.	xxviii	xxvii	iii	xv	iiii	ii. iii
d	iiii. kl.	xxix	xxviii	v	xvi	vi	Phile. i
e	iii. kl.	xxx	xxix	vii	xvii	viii	Hebre. i
f	Præf. kl.	xxxi	xxx	ix	xviii	x	ii

Aprill.

C April.			Matins.			Evensong.		
			C Psalms.					
			i. Lesson.			ii. Lesson.		
g	Kalend.	i	i	Judi. xi.	John. xix	Judi. xii	Hebze. iii	
a	iiii No.	ii	ii	xiii	xx	xiiii	iiii	
b	iii No.	iii	iii	xv	xxi	xvi	v	
c	Quid No	iiii	iiii	xvii	Actes. i	xviii	vi	
d	Jonas.	v	v	xix	ii	xx	vii	
e	viii Id.	vi	vi	xxi	iii	Ruth. i	viii	
f	vii Id.	vii	vii	Ruth. ii	iiii	iii	ix	
g	vi Id.	viii	viii	iiu		vi. Regu. i	x	
a	v Id.	ix	ix	i. Regu. ii	vi	iii	xi	
b	iiii Id.	x	x	iiii	vii	v	xii	
c	iii Id.	xi	xi	vi	viii	vi	xiii	
d	Quid Id	xii	xii	viii	ix	ix	Jacob. i	
e	Idus.	xiii	xiii	x	x	xi	ii	
f	xviii kl.	xiiii	xiiii	xii	xi	xiii	iii	
g	xvii kl.	xv	xv	xiii	xii	xv	iiii	
a	xvi kl.	xvi	xvi	xvi	xiii	xvii	v	
b	xv kl.	xvii	xvii	xviii	xiiii	xix	i. Peter. i	
c	xiiii kl.	xviii	xviii	xx	xv	xxi	ii	
d	xiii kl.	xix	xix	xxii	xvi	xxiii	iii	
e	xii kl.	xx	xx	xxiii	xvii	xxv	iiii	
f	xi kl.	xxi	xxi	xxvi	xviii	xxvii	v	
g	x kl.	xxii	xxii	xxviii	xix	xxix	ii. Peter. i	
a	ix kl.	xxiii	xxiii	xxx	xx	xxxi	ii	
b	viii kl.	xxiiii	xxiiii	ii. Regu. i	xxi	ii. Regu. ii	iii	
c	vii kl.	xxv	xxv	Mar. Euan	iii	iiii	i. John. i	
d	vi kl.	xxvi	xxvi	v	xxii	vi	ii	
e	v kl.	xxvii	xxvii	vii	xxiii	viii	iii	
f	iiii kl.	xxviii	xxviii	ix	xxv	x	iiii	
g	iii kl.	xxix	xxix	xi	xxvi	xii	v	
a	Quid kl.	xxx	xxx	xiii	xxvii	xiiii	ii. iii. Jho	

Maye.

Maye.			Matins.		Evening.	
			Matins.			
				i. Lesson.	ii. Lesson.	i. Lesson.
						ii. Lesson.
b	Kalend.	i	Whit. a. 1a. i	ii. Re. xv	Acce. viii	ii. Re. xvi
c	vi. No.	ii		xvii	xviii	xviii
d	v. No.	iii		xix	Math. i	xx
e	iiii. No.	iiii		xxi	ii	xxii
f	iii. No.	v		xxiii	iii	xxiiii
g	ii. No.	vi		iii. Reg. i	iiii. Re. ii	v
a	Nonas.	vii		iii	v	iiii
b	viii. Id.	viii		v	vi	vii
c	vii. Id.	ix		vii	viii	viii
d	vi. Id.	x		ix	viii	x
e	v. Id.	xi		xi	ix	xi
f	iiii. Id.	xii		xiii	x	xiiii
g	iii. Id.	xiii		xv	xi	xvi
a	ii. Id.	xiiii		xvii	xii	xviii
b	Idus.	xv		xix	xiii	xx
c	xvii. kl.	xvi		xxi	xiiii	xxii
d	xvi. kl.	xvii		xvii	iii. Reg. i	xviii. Re. ii
e	xv. kl.	xviii		xviii	iii	xviii. Cor. i
f	xiiii. kl.	xix		xix	v	xviii
g	xiii. kl.	xx		xx	vii	xviii
a	xii. kl.	xxi		xxi	ix	xix
b	xi. kl.	xxii		xxii	x	xx
c	x. kl.	xxiii		xxiii	xi	xxi
d	ix. kl.	xxiiii		xxiiii	xv	xxii
e	viii. kl.	xxv		xxv	xvii	xxiii
f	vii. kl.	xxvi		xxvi	xix	xxiiii
g	vi. kl.	xxvii		xxvii	xx	xxv
a	v. kl.	xxviii		xxviii	xxv	xxvi
b	iiii. kl.	xxix		xxix	xxviii. E. d.	xxvii
c	iii. kl.	xxx		xxx	i. E. d. ii	xxviii
d	ii. Id. kl.	xxxi		xxx	iii. Mark. i	v

June.

June.			Matins.		Euen-song.	
Psalmes.			i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
e	Kalend.	i	i. Eld. vi	Mark. ii.	i. Es. vii.	i. Cor. xv
f	iii. No.	ii	viii	iii	ix	xvi
g	ii. No.	iii	x	iiii	ii. Eld. iii.	ii. Cor. i
a	Quo. No.	iiii	ii. Eld. ii	v	iii	ii
b	Nonas.	v	iiii	vi	v	iii
c	viii. Id.	vi	v	vii	vii	iiii
d	vii. Id.	vii	viii	viii	ix	v
e	vi. Id.	viii	x	ix	x	vi
f	v. Id.	ix	xii	x	xiii	vii
g	iiii. Id.	x	Hester. i	xii	Hester. ii	viii
a	iii. Id.	xi	Barna. apo. xi	iii Act. xiiii.	iiii Actes xv	
b	Quo. Id.	xii	xii	v Mar. xii	vii. Cor. ix	
c	Idus.	xiii	xiii	vii	xiii	x
d	xviii. kl.	xiiii	xiiii	ix	xiiii	Job. i
e	xvii. kl.	xv	xv	Job. ii	xv	iii
f	xvi. kl.	xvi	xvi	xiii	xvi	v
g	xv. kl.	xvii	xvii	vi	Luke. i.	vii. Gala. i
a	xiiii. kl.	xviii	xviii	viii	ii	ix
b	xiii. kl.	xix	xix	x	iii	x
c	xii. kl.	xx	xx	xii	iiii	xiii
d	xi. kl.	xxi	xxi	xiii	v	xv
e	x. kl.	xxii	xxii	xvi	vi	xvii
f	ix. kl.	xxiii	xxiii	xix	vii	xx
g	viii. kl.	xxiiii	xxiiii	Mal. iii	Mat. iii	Mal. ii. mat. xiiii
a	vii. kl.	xxv	xxv	Job. xxi.	Lu. viii	Job. xxi. Ephes. ii
b	vi. kl.	xxvi	xxvi	xxiii	ix	xxiii
c	v. kl.	xxvii	xxvii	xxvii	x	xxviii
d	iiii. kl.	xxviii	xxviii	xxix	xi	xxx
e	iii. kl.	xxix	S. Peter. xxix	xxxi	Actes. iii	xxxi Acte. iiii.
f	Quo. kl.	xxx	xxx	xxxi	Luke. xii	xxxi Ephes. vi

July.

July.			Matins.		Evensong.		
			Psalmes.				
				i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
g	Kalend.	i		iob. xxxv	Luk. xiii	iob xxxvi	Philip. i.
a	vi. No.	ii		xxxvii	xlii	xxxviii	ii
b	v. No.	iii		xxxix	xv	xl	iii
c	iiii. No.	iiii		xli	xvi	xlii	iiii
d	iii. No.	v		Prouer. i	xvii	Prou. ii	Collos. i
e	Pror. No	vi		iii	xviii	iiii	v
f	Jonas.	vii		v	xix	vi	iii
g	viii. Id.	viii		vii	xx	viii	iiii
a	vii. Id.	ix		ix	xxi	xi	i. Thes. i
b	vi. Id.	x		xi	xxii	xii	ii
c	v. Id.	xi		xii	xxiii	xiii	iii
d	iiii. Id.	xii		xiii	xxv	xvi	iiii
e	iii. Id.	xiii		xvii	John. i	xviii	v
f	Pror. Id.	xiiii		xix	ii	xx	ii. Thes. i
g	Idus.	xv		xxi	iii	xxii	ii
a	xvi. kl.	xvi		xxiii	iiii	xxiiii	iii
b	xv. kl.	xvii		xxv	v	xxvi	i. Timo. i
c	xv. kl.	xviii		xxvii	vi	xxviii	ii. iii
d	xiiii. kl.	xix		xxix	vii	xxx	iiii
e	xiii. kl.	xx		xxxi	viii	Eccles. i	v
f	xii. kl.	xxi		Eccles. ii	ix	iii	vi
g	xi. kl.	xxii	Bagdalen.	xxii	x	v	ii. Tim. i
a	x. kl.	xxiii		xxiii	vi	vii	ii
b	ix. kl.	xxiiii		xxvii	xii	ix	iii
c	viii. kl.	xxv	James ap.	xxv	x	xii	iiii
d	vii. kl.	xxvi		xxvi	xii	xiiii	Here. i Tit. i
e	vi. kl.	xxvii		xxvii	xxv	iii	ii. iii
f	v. kl.	xxviii		xxviii	iiii	xvi	v Phil. i
g	iiii. kl.	xxix		xxix	vi	xvii	vii Hebre. i
a	iii. kl.	xxx		xxx	viii	xviii	ix
b	Pror. kl.	xxxi		xxx	x	xix	xi

August.

August.				Matins.		Evensong.	
Psalmes.				i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
c	Kalend.	i	i	Jere. xii.	John. xx	Jere. xiii	Hebre. iiii
d	iii. No	ii	ii	xiiii	xxi	xxv	b
e	iii. No.	iii	iii	xvi	Actes. i	xxii	vi
f	Idus. No	iiii	iiii	xviii	ii	xxix	vii
g	Aenas.	v	v	xx	iii	xxi	viii
A	viii. Id.	vi	vi	xxii	iiii	xxiii	ix
b	vii. Id.	vii	vii	xxiiii	v	xxv	x
c	vi. Id.	viii	viii	xxvi	vi	xxvii	xi
d	v. Id.	ix	ix	xxviii	vii	xxix	xii
e	iiii. Id.	x	x	xxx	viii	xxxi	xiii
f	iii. Id.	xi	xi	xxxii	ix	xxxiii	Jaco. i
g	Idus. Id.	xii	xii	xxxiiii	x	xxxv	ii
A	Idus.	xiii	xiii	xxxvi	xi	xxxvii	iii
b	xix. kl.	xiiii	xiiii	xxxviii	xii	xxxix	iiii
c	xviii. kl.	xv	xv	xl	xiii	xli	v
d	xvii. kl.	xvi	xvi	xlii	xiiii	xliii	i. Peter. i
e	xvi. kl.	xvii	xvii	xliiii	xv	xlvi. xlvii	ii
f	xv. kl.	xviii	xviii	xlvi	xvi	xlviii	iii
g	xiiii. kl.	xix	xix	xlix	xvii	l	iiii
A	xiii. kl.	xx	xx	li	xviii	lii	v
b	xii. kl.	xxi	xxi	Lamēt. i	xix	Lamē. ii	ii. Pet. i
c	xi. kl.	xxii	xxii	iii	xx	liii	ii
d	x. kl.	xxiii	xxiii	v	xxi	Ezech. ii	iii
e	ix. kl.	xxiiii	Bar. apost.	xxiiii	Ezech. iii	xxii	vi i. John. i
f	viii. kl.	xxv	xxv	vii	xxiii	xliii	ii
g	vii. kl.	xxvi	xxvi	xiiii	xxiiii	xlviii	iii
A	vi. kl.	xxvii	xxvii	xxviii	xxv	xxviii	iiii
b	v. kl.	xxviii	xxviii	Dani. i	xxvi	Dani. ii	v
c	iiii. kl.	xxix	xxix	iii	xxvii	liii	ii. iiii. Jho
d	iii. kl.	xxx	xxx	v	xxviii	lv	Jude. i
e	Idus. kl.	xxxi	xxx	vii	Math. i	lvii	Roma. i.

September.

September.				Matins.		Evensong.	
				Psalmes.			
				i. Lesson.	ii. Lesson	i. Lesson.	ii. Lesson
f	Kalend.	i	i	Dani. ix	Math. ii	Dani. x.	Roma ii
g	iii. No.	ii	ii	xi	iii	xii	iii
a	iii. No.	iii	iii	xiii	iiii	xiiii	iiii
b	Id. No	iiii	iiii	Ose. i	v	Ose. ii. iii	v
c	Nonas.	v	v	iiii	vi	v. vi	vi
d	viii. Id.	vi	vi	vii	vii	viii	vii
e	vii. Id.	vii	vii	ix	viii	x	viii
f	vi. Id.	viii	viii	xi	ix	xii	ix
g	v. Id.	ix	ix	xiii	x	xiiii	x
a	iiii. Id.	x	x	Joel. i	xi	Joel. ii	xi
b	iii. Id.	xi	xi	iii	xii	Amos. i	xii
c	Id. Id.	xii	xii	Amos. ii	xiii	iii	xiii
d	Idus.	xiii	xiii	iiii	xiiii	v	xiiii
e	xxiii. kl.	xiiii	xiiii	vi	xv	vii	xv
f	xxii kl.	xv	xv	viii	xvi	ix	xvi
g	xxi kl.	xvi	xvi	Abdias i	xvii	Jonas. i	i. Cor. i
a	xv. kl.	xvii	xvii	Jon. ii. iii	xviii	iiii	ii
b	xiiii kl.	xviii	xviii	Miche. i	xix	Miche. ii	iii
c	xiii kl.	xix	xix	iii	xx	iiii	iiii
d	xii kl.	xx	xx	v	xxi	vi	v
e	xi kl.	xxi	xxi	Mathewe.	xvii	xxii	Naum. i
f	x. kl.	xxii	xxii	Naum. ii	xxiii	iii	vi
g	ix. kl.	xxiii	xxiii	Abacuc. i	xxiiii	Abacu. ii	viii
a	viii. kl.	xxiiii	xxiiii	iii	xxv	Soph. i	ix
b	vii. kl.	xxv	xxv	Soph. ii	xxvi	iii	x
c	vi kl.	xxvi	xxvi	Agge. i	xxvii	Agge. ii	xi
d	v. kl.	xxvii	xxvii	Zacha. i	xxviii	Zach. ii. iii	xii
e	iiii kl.	xxviii	xxviii	iiii. b	Marke. i	vi	xiii
f	iii kl.	xxix	xxix	Michael.	vii	ii	xiiii
g	Id. kl	xxx	xxx	ix	iii	x	xv

October.

October.				Matins.		Euenlong.	
Epalmes.							
				i. Lesson.		ii. Lesson.	
a	Kalend.	i	i	zacha. xi.	Mar. iiii.	zacha. xii.	i. Cor. xvi
b	vi. No.	ii	ii	xiii	b	xiii	ii. Cor. i
c	v. No.	iii	iii	Mala. i	vi	Mala. ii	iii
d	iiii. No	iiii	iiii	iii	vii	iiii	iiii
e	iii. No.	v	v	Toby. i.	viii	Toby. ii	v
f	ii. No.	vi	vi	ix	ix	v	vi
g	No. No.	vii	vii	x	x	vi	vii
a	viii. No.	viii	viii	x	xi	viii	viii
b	vii. No.	ix	ix	xi	xii	vii	vii
c	vi. No.	x	x	xii	xiii	vi	vi
d	v. No.	xi	xi	xiii	xiiii	v	v
e	iiii. No.	xii	xii	Judith. i	xv	Judith. ii	iiii
f	iii. No.	xiii	xiii	ii	xvi	iii	iii
g	ii. No.	xiiii	xiiii	b	Luc. di. i	vi	xiiii
a	No. No.	xv	xv	vii	di. i	vii	Gala. i
b	xvi. kl.	xvi	xvi	ix	ii	x	ii
c	xv. kl.	xvii	xvii	xi	iii	xii	iii
d	xiv. kl.	xviii	xviii	xii	iiii	xiii	iiii
e	xiii. kl.	xix	xix	xv	v	xvi	v
f	xii. kl.	xx	xx	Sap. i	vi	Sap. ii	vi
g	xi. kl.	xxi	xxi	iii	vii	iiii	Ephe. i
a	x. kl.	xxii	xxii	b	viii	vi	ii
b	ix. kl.	xxiii	xxiii	vii	ix	viii	iii
c	ix. kl.	xxiiii	xxiiii	ix	x	x	iiii
d	viii. kl.	xxv	xxv	xi	xi	xii	v
e	vii. kl.	xxvi	xxvi	xiii	xii	xiii	vi
f	vi. kl.	xxvii	xxvii	xv	xiii	xvi	Philp. i
g	v. kl.	xxviii	xxviii	xvii	xiiii	xviii	ii
a	iiii. kl.	xxix	xxix	xix	xv	Eccl. i	iii
b	iii. kl.	xxx	xxx	Eccl. ii	xvi	iii	iiii
c	ii. kl.	xxxi	xxxi	iiii	xvii	b	Collos. i.

Nouember.

Nouember.			Matins.		Euenlong.	
			Psalmes.			
				i. Lesson.	ii. Lesson.	i. Lesson.
						ii. Lesson.
d	Kalend.	i	All saintes.	Sapi. iii	He. xi. xii	Sapi. v. Apo. xix
e	iii. No.	ii		Eccle. vi.	Lu. xviii	Eccle. vii Collos. ii
f	iii. No.	iii		viii	xix	ix
g	iiii. No.	iiii		x	xx	xi
A	Nonas.	v		xii	xxi	xiii i. Thes. i.
b	viii. Id.	vi		xiiii	xxii	xv
c	vii. Id.	vii		xvi	xxiii	xvii
d	vi. Id.	viii		xviii	xxiiii	xix
e	v. Id.	ix		xx	John. i	xxi
f	iiii. Id.	x		xxii	ii	xxiii ii. Thes. i
g	iii. Id.	xi		xxiiii	iii	xxv
A	Idus.	xii		xxvi	iiii	xxvii
b	Idus.	xiii		xxviii	v	xxix i. Tim. i
c	xviii. kl.	xiiii		xxx	vi	xxxi
d	xvii. kl.	xv		xxxii	vii	xxxiii
e	xvi. kl.	xvi		xxxiiii	viii	xxxv
f	xv. kl.	xvii		xxvi	ix	xxvii
g	xiiii. kl.	xviii		xxviii	x	xxix ii. Tim. i
A	xiii. kl.	xix		xl	xi	xli
b	xii. kl.	xx		xlii	xii	xliii
c	xi. kl.	xxi		xliiii	xiii	xlvi
d	x. kl.	xxii		xlvi	xiiii	xlvi
e	ix. kl.	xxiii		xlvi	xv	xlvi
f	viii. kl.	xxiiii		xlvi	xvi	li Phil. i
g	vii. kl.	xxv		Baruc. i	xvii	Baruc. ii
A	vi. kl.	xxvi		iii	xviii	liii
b	v. kl.	xxvii		xvii	xix	vi
c	iiii. kl.	xxviii		Esay. i	xx	Esay. ii
d	iii. kl.	xxix		iii	xxi	liii
e	Idus. kl.	xxx	Andre. apo.	xv	Actes. i	vi

December.

December.				Matins.		Evensong.	
Epistoles.				i. Lesson.		ii. Lesson.	
Epistoles.				i. Lesson.		ii. Lesson.	
f	Kalend.	i	i	Esai. vii.	Actes. ii.	Esai. viii.	Hebr. vii
g	iii. No.	ii	ii	ix	iii	x	viii
a	iii. No.	iii	iii	xi	iiii	xii	ix
b	iiii. No.	iiii	iiii	xiii	v	xiiii	x
c	Jonas.	v	v	xv	vi	xvi	xi
d	viii. Id.	vi	vi	xvii	di. vii	xviii	xii
e	vii. Id.	vii	vii	xix	di. vii	xx. xxi	xiii
f	vi. Id.	viii	viii	xxi	viii	xxii	Jacob. i.
g	v. Id.	ix	ix	xxiii	ix	xxv	ii
a	iiii. Id.	x	x	xxv	x	xxvii	iii
b	iii. Id.	xi	xi	xxviii	xi	xxix	iiii
c	iiii. Id.	xii	xii	xxx	xii	xxxi	v
d	Idus.	xiii	xiii	xxxii	xiii	xxxiii	i. Pet. i.
e	xix kl.	xiiii	xiiii	xxxiiii	xiiii	xxxv	ii
f	xviii kl.	xv	xv	xxxvi	xv	xxxviii	iii
g	xvii kl.	xvi	xvi	xxxviii	xvi	xxxix	iiii
a	xvi kl.	xvii	xvii	xl	xvii	xli	v
b	xv kl.	xviii	xviii	xlii	xviii	xliii	ii. Pet. i.
c	xiiii kl.	xix	xix	xliiii	xix	xliv	ii
d	xiii kl.	xx	xx	xlvi	xx	xlvi	iii
e	xii kl.	xxi	xxi	xlvi	xxi	xlixi	John. i.
f	xi kl.	xxii	xxii	l	xxii	li	ii
g	x kl.	xxiii	xxiii	lii	xxiii	liii	iii
a	ix kl.	xxiiii	xxiiii	liii	xxiiii	lv	iiii
b	viii kl.	xxv	xxv	Esai. ix	Math. i	Esai. vii	Cir. iii
c	vii kl.	xxvi	xxvi	lv	act. vi vii	lvii	Act. vii
d	vi kl.	xxvii	xxvii	lviii	Apoc. i	lix	Apo. xxi
e	v kl.	xxviii	xxviii	Jer. xxxi	Acte. xxv	Esai. lxi	John. v
f	iiii kl.	xxix	xxix	Esai. lxi	xxvi	lxii	John. i
g	iii kl.	xxx	xxx	lxiii	xxvii	lxiii	Job. i
a	iiii. kl.	xxxi	xxx	lxv	xxviii	lxvi	Jude. i.

AN ORDRE

for Mattyns dayly throughe
the yere.

The priest beyng in the quiet, shall begynne with a loude
voyce the Lordes prayer, called the pater noster.



O father whiche art in heauen, hal-
lowed be thy name. Thy kingdome come.
Thy wil be done in earth as it is in hea-
uen. Geue vs this daye our dayly bread.
And forgeue vs our trespasses, as we for-
geue them that trespass against vs. And
leade vs not into temptation. But deli-
uer vs from euill. Amen.

Then lyke wyse he shall saye.

O Lord, open thou my lippes.

Answer.

And my mouth shall shewe forth thy prayse.

Priest.

O God, make spede to saue me.

Answer.

O Lord, make haste to helpe me.

Priest.

Glorie be to the father, and to the sonne, & to the holy gost.
As it was in the begynnyng, is now, and euer shall be
worlde without ende. Amen.

Prayse ye the Lord.

And from Easter to Trinitie Sunday.

Alleluya.

Then shalbe sayed or song without any Inuittatoz this
Psalme. Venite exultemus. &c. in Englishe, as foloweth.



Come, let vs syng vnto the Lord: let vs hartely ^{psal. xcv.}
reioyce in the strength of our saluacion.

Let vs come before his presence with thanks-
geuing: and shewe our selfe glad in hym with psalmes.

For the Lord is a great God: and a great kyng aboue
all goddes.

In his hande are all the corners of the earth: and the
strength of the hilles is his also.

A. l.

The

December.

December.				Matins.		Evensong.	
				Epistoles.			
				i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
f	Calend.	i	i	Esai. vii.	Actes. ii.	Esai. viii.	Heb. vii.
g	iii. No.	ii	ii	ix	iii	x	viii
a	iii. No.	iii	iii	xi	iiii	xii	ix
b	iiii. No.	iiii	iiii	xiii	v	xiii	x
c	Quint.	v	v	xv	vi	xvi	xi
d	vi. Id.	vi	vi	xvii	di. vii	xviii	xii
e	vii. Id.	vii	vii	xix	di. viii	xx. xxi	xiii
f	viii. Id.	viii	viii	xxii	viii	xxii	Jacob. i.
g	ix. Id.	ix	ix	xxiii	ix	xxv	ii
a	x. Id.	x	x	xxvi	x	xxvii	iii
b	xi. Id.	xi	xi	xxviii	xi	xxix	iiii
c	xii. Id.	xii	xii	xxx	xii	xxxi	v
d	Idus.	xiii	xiii	xxxi	xiii	xxxiii	i. Pet. i.
e	xix kl.	xiiii	xiiii	xxxiii	xiiii	xxxv	ii
f	xviii kl.	xv	xv	xxxvi	xv	xxxviii	iii
g	xvii kl.	xvi	xvi	xxxviii	xvi	xxxix	iiii
a	xvi kl.	xvii	xvii	xl	xvii	xl	v
b	xv kl.	xviii	xviii	xli	xviii	xliii	ii. Pet. i.
c	xiiii kl.	xix	xix	xliii	xix	xlvi	ii
d	xiii kl.	xx	xx	xlvi	xx	xlvi	iii
e	xii kl.	xxi	xxi	xlvi	xxi	xlixi	John. i.
f	xi kl.	xxii	xxii	l	xxii	li	ii
g	x kl.	xxiii	xxiii	lii	xxiii	liii	iii
a	ix kl.	xxiiii	xxiiii	liiii	xxiiii	lv	iiii
b	viii kl.	xxv	xxv	Esai. ix	Matt. i	Esai. viii	Cic. iii
c	vii kl.	xxvi	xxvi	lvii	acc. vi vii	lvii	Act. vii
d	vi kl.	xxvii	xxvii	lviii	Apoc. i	lix	Apoc. xxii
e	v kl.	xxviii	xxviii	Jer. xxxi	Acte. xxv	Esai. lxi	John. v
f	iiii kl.	xxix	xxix	Esai. lxi	xxvi	lxiii	John. i
g	iii kl.	xxx	xxx	lxiii	xxvii	lxiii	Job. i
a	ii kl.	xxxi	xxx	lxv	xxviii	lxvi	Jude. i.

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geue them that trespasse against vs. And
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Let vs come before his presence with thankes
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For the Lord is a great God: and a great hyng aboue
all goddes.

In his hande are all the corniers of the earth: and the
strength of the hilles is his also.

A. l.

The

Matteyns:

The sea is his, and he made it: and his handes prepared the drye lande.

O come, let vs worship and fall downe: and knele before the Lorde our maker.

For he is (the Lorde) our God: and we are the people of his pasture, and the shepe of his handes.

To daye, yf ye wyll heare his voyce, harden not your heartes: as in the prouocation, and as in the day of temptation in the wilderness.

When your fathers tempted me: proued me, and sawe my workes.

Fourtye yeares long was I greued with this generation, and sayed: it is a people that do erre in their heartes: For they haue not knowen my wayes.

Unto whom I sware in my wrath: that they should not entre into my rest.

Glozy be to the father, and to the sonne: and to the holy gost. As it was in the begynning, is now, and euer shall be: worlde without ende. Amen.

Then shall folowe certayne Psalmes in orde as they be appointed in a table made for that purpose, excepte there be proper Psalmes appointed for that day. And at the ende of euery Psalm throughout the yere, and lykewise in the ende of Benedictus, Benedicite, Magnificat, and Nunc dimittis shall be repeated.

Glozy be to the father and to the sonne. &c.

That shall be read. ii. lessons distinctly with a louds voyce, that the people may heare. The first of the olde testament, the seconde of the newe. Like as they be appoynted by the Kalender, excepte there be proper lessons assigned for that day: The minister that readeth the lesson, standyng & turning him so as he may best be heard of all suche as be present. And before euery lesson, the minister shall saye thus. The firste, seconde. iii. or. iiii. Chapter of Genesis, or Exodus, Matthewe, Marke, or other lyke as is appoynted in the Kalender. And in the ende of euery Chapter he shall saye.

There endeth suche a Chapter of suche a booke.

And (to the ende the people may the better heare) in suche places wher they doe sing, there shall the lessons be song in a playne tune after the maner of distincte readyng: and lykewyle the Epistle and Gospell.

After

¶ After the fyyst lesson shall folowe *Te deum laudamus* in Englyshe, dayly throughout the yeaere, excepte in Lent, all the whiche time in the place of *Te deum* shalbe vsed *Benedicite omnia opera Domini Domino*, in Englyshe as foloweth.

Te deum laudamus.



Ve prayse thee, O God, we knowlage thee to be the Lorde.

All the earth doeth worship thee, the father euerlastyng.

To thee all Angels cry aloude, the heauens and all the powers therin.

To thee Cherubin, and Seraphin continually doe crye.

holy, holy, holy, Lorde God of Sabaoth.

heauen and earth are replenished with the maiestie of thy glory.

The glorious counpany of the Apostles, prayse thee.

The goodly felowship of the prophetes, prayse thee.

The noble armie of Martyrs, prayse thee.

The holy churche throughout all the worlde doeth knowlage thee.

The father of an infinite maiestie.

Thy honourable, true, and onely sonne.

The holy gost also beyng the counforter.

Thou art the kyng of glory, O Christe.

Thou art the euerlastyng sonne of the father.

whan thou tookest vpon thee to delyuer manne, thou dyddest not abhorre the virgins wombe.

whan thou haddest ouercomed the sharpenes of death, thou diddest open the kyngdom of heauen to all beleuers.

Thou sittest on the ryghthande of God, in the glory of the father.

we beleue that thou shalt come to be our iudge.

we therfore pray thee, helpe thy seruauntes whom thou haste redemed with thy precious bloud.

Make them to be nymbred with thy saintes, in glory euerlastyng.

O Lorde, saue thy people: and blesse thyne heritage.

Gouerne them and lift them vp for euer.

A. ii.

Day

Mattyns.

Daye by daye we magnifie thee.

And we wurship thy name euer worlde without ende.
Vouchsafe, O Lorde, to kepe vs this day without sinne.

O Lorde, haue mercy vpon vs: haue mercy vpon vs.

O Lorde let thy mercy lighten vpon vs: as our trust
is in thee.

O Lorde, in thee haue I trusted: let me neuer be con-
founded.

Benedicite omnia opera domini domino.



All ye workes of the Lorde, speake good of the
Lorde: prayse him and set him vp for euer.

O ye Angels of the Lorde, speake good of the
Lorde: prayse him, and set him vp for euer.

O ye heauens, speake good of the Lorde:
prayse hym, and set hym vp for euer.

O ye waters that be aboue the firmament, speake good
of the Lorde: prayse hym and set hym vp for euer.

O all ye powers of the Lorde, speake good of the Lorde:
prayse him, and set him vp for euer.

O ye Sunne and Moone, speake good of the Lorde:
prayse him, and set him vp for euer.

O ye starres of heauen, speake good of the Lorde: prayse
him, and set him vp for euer.

O ye showers and dewe, speake good of the Lorde: praise
him, and set him vp for euer.

O ye windes of God, speake good of the Lorde: praise
him, and set him vp for euer.

O ye fyre and heate, praise ye the Lorde: praise him, and
set him vp for euer.

O ye winter and summer, speake good of the Lorde:
prayse him, and set him vp for euer.

O ye dewes and frostes, speake good of the Lorde: praise
him, and set him vp for euer.

O ye frost and colde, speake good of the Lorde: prayse
him, and set him vp for euer.

O ye yse and snowe, speake good of the Lorde: prayse
him, and set him vp for euer.

O ye nyghtes and dayes, speake good of the Lorde:
prayse him, and set him vp for euer.

O ye lyght and darkenes, speake good of the Lorde:
prayse

prayse him, and set him vp for euer.

O ye lightenynges and cloudes, speake good of the Lorde: prayse hym, and set him vp for euer.

O let the yearth speake good of the Lorde: yea, let it prayse him, and set him vp for euer.

O ye mountaynes and hilles, speake good of the Lorde: prayse him, and set him vp for euer.

O all ye grene thinges vpon the earth, speake good of the Lorde: prayse him and set him vp for euer.

O ye welles, speake good of the Lorde: prayse hym, and set him vp for euer.

O ye seas and floudes, speake good of the Lorde: praise him, and set him vp for euer.

O ye whales, and all that moue in the waters, speake good of the Lorde: prayse him, and set him vp for euer.

O all ye foules of the ayre, speake good of the Lorde: prayse him, and set him vp for euer.

O all ye beastes and catell, speake ye good of the Lorde: prayse him, and set him vp for euer.

O ye children of men, speake good of the Lorde: prayse him, and set him vp for euer.

O let Israel speake good of the Lorde: praise him, and set him vp for euer.

O ye priestes of the Lorde, speake good of the Lorde: prayse him, and set him vp for euer.

O ye seruantes of the Lorde, speake good of the Lorde: prayse him, and set him vp for euer.

O ye spirites and soules of the righteous, speake good of the Lorde: prayse him, and set him vp for euer.

O ye holy and humble men of heart, speake ye good of the Lorde: prayse ye him, and set him vp for euer.

O Ananias, Azarias, and Misael, speake ye good of the Lorde: prayse ye him and set him vp for euer.

Glorie be to the father. &c.

As it was in the begynning. &c.

And after the second lesson, throughout the whole yere, shal be bled *Benedictus dominus deus Israel* &c. in Englishe as foloweth.



Blessed be the Lord God of Israel: for he hath

visited and redeemed his people.
And hath lyfted vp an horne of saluation to
vs: in the house of his seruaunt Dauid.

*Benedictus,
Luc. 1.*

A.iii.

As he

Gattyns.

As he spake by the mouth of his holy Prophetes: which hath bene sence the worlde began.

That we should be saued from our enemyes: and from the handes of all that hate vs.

To performe the mercye promised to our fathers: and to remembre his holy couenaunt.

To performe the othe which he sware to our father Abraham: that he would geue vs.

That we being delyuered out of the handes of our enemyes: might serue him without feare.

In holynesse and righteousnes before him: all the dayes of our lyfe.

And thou child, shalt be called the Prophet of the highest: for thou shalt goe before the face of the Lorde, to prepare his wayes.

To geue knowledge of saluation vnto his people: for the remission of their sinnes.

Through the tendre mercy of our God: whereby the daye spring from an high hath visited vs.

To geue light to them that sit in darkenes, & in the shadowe of death: and to guide our fete into the way of peace.

Glozy be to the father. &c.

As it was in the beginning. &c.

Then shalbe sayed dayly through the yere, the prayers following, aswell at euensong as at Gattyns, all deuoutly knelyng.

Lorde haue mercy vpon vs. Christe haue mercy vpon vs. Lorde haue mercy vpon vs.

Then the minister shal say the Credo and the Lobbes prayer in Englishe, with a loude voyce. &c.

Answer.

But deliuer vs from euill. Amen.

Priest.

O Lorde shewe thy mercy vpon vs.

Answer.

And graunte vs thy saluation.

Priest.

O Lorde saue the kyng.

Answer.

And mercifully heare vs, when we call vpon thee.

Priest.

Indue

Indue thy ministers with ryghteousnes.

Answer.

And make thy chosen people ioyfull.

Priest.

O Lorde saue thy people.

Answer.

And blesse thyne inheritaunce.

Priest.

Geue peace in our tyme, O Lorde.

Answer.

Because there is none other that fyghteth for vs, but only thou, O God.

Priest.

O God, make clene our heartes within vs.

Answer.

And take not thyne holy spirite from vs.

Priest.

The Lorde be with you.

Answer.

And with thy spirite.

¶ Then shall dayly folowe thre Collectes. The firste of the day, whiche shalbe thesame that is appoynted at the Communion. The second for peace. The thirde for grace to lyue well. And the two laste Collectes shall neuer alter, but dayly besayed at Matteyns throughout al the yere, as foloweth. The priest standyng vp, and sayyng.

Let vs pray.

¶ Then the Collect of the daye

¶ The second Collect: for peace.

O God, which art authoz of peace, & louer of concord, in knowledge of whom standeth our eternall lyfe, whose seruice is perfecte fredome: defende vs thy humble seruantes, in all assautes of our enemies, that we surely trustyng in thy defence, may not feare the power of any aduersaries: through the might of Iesu Christ our Lorde. Amen.

¶ The thirde Collect: for grace.

O Lord our heauenly father, almighty and everlyuyng God, whiche haste safely brought vs to the beginning of this day: Defend vs in thesame with thy mighty power, & graunt that this day we fall into no sinne, neyther rûne into any kinde of daunger, but that al our doinges may be ordred by thy gouernaunce, to do alwayes that is ryghteous in thy sight: through Iesus Christ our Lorde. Amen.

A. liii.

An

ANORDRE

For Euenlong through-
out the yere.

& The priest shall saye.

OVRE FATHER, &c.

Then lyke wyse he shall saye.

O God make spede to saue me.

Answer.

O Lorde make haste to helpe me.

Priest.

Glorie be to the father, and to the sonne: and to the holy
gost. As it was in the beginning, is now, and ever shall
be: worlde without ende. Amen. Prayse ye the Lorde.

And from Easter to Trinitie sonday.

Alleluya.

As before is appointed at Mattyns.

Then psalmes in ordre as they be appointed in the Table
for psalmes, excepte there be propre psalmes appointed
for that daye. Then a lesson of the olde testamente, as is ap-
pointed lyke wyse in the kalender, excepte there be proper
lessons appointed for that daye. After that (*Magnificat anima
sua dominum*) in Englishe, as foloweth.

*Magnificat
Luc. 1.*

My soule doeth magnifie the Lorde.
And my spirite hath reioysed in god my sauour.
For he hath regarded the lowelynesse, of his hād-
maiden.

For beholde, from henceforth all generations shall call
me blessed.

For he that is myghtye hath magnified me: and holy
is his name.

And his mercy is on them that feare him: throughout
all generations.

He hath shewed strength with his arme: he hath scate-
red the proude in the imagination of their heartes.

He hath put downe the mightie from their seate: and
hath exalted the humble and meke.

He hath filled the hungry, with good thynges: and the
ryche

riche he hath ſent emptie awaye.

He remembryng his mercye, hath holpen his ſeruaunte Iſrael: as he promiſed to our fathers, Abraham and his ſede for euer.

Glozy be to the father. &c.

As it was in the begynning. &c.

Then a leſſon of the newe testamente. And after that (*Nunc dimittis ſeruum tuum*) in Engliſhe as foloweth.

Lorde, nowe letteſt thou thy ſeruaunte departe in peace: accordyng to thy worde. *Nunc dimittis, Luc. 11.*

For myne eyes haue ſeen: thy ſaluacion. which thou haſte prepared: before the face of all people. To be a light to lighten the Gentiles: and to be the glo- ry of thy people Iſrael.

Glozy be to the father and to the ſonne: & to the holy goſt. As it was in the beginnyng, is nowe, and euer ſhall be: worlde without ende. Amen.

Then the ſuffrages before aſſigned at Mattyns, the cler- kes kneeling lyke wyſe, with thre Collectes. Firſte of the day: Second of peace: Thirde for ayde againſt al perilles, as here foloweth. whiche. ii. laſte Collectes ſhall be dayly ſayed at Euenſong without alteration.

The ſecond Collect at Euenſong.

God, from whom all holy deſyres, all good coun- ſayles, and al iuſt workes doe procede: Geue vnto thy ſeruauntes that peace, which the worlde can- not geue, that both our heartes maye be ſette to obey thy commaundementes, and alſo that by thee, we being defen- ded from the feare of our enemies, may paſſe our tyme in reſt and quietneſſe: through the merites of Jeſu Chriſte our ſauour. Amen.

The thirde Collect for ayde againſt all perils.

Lighten our darkenes we beſeche thee, O Lorde, and by thy great mercy, defende vs from all perils and daungers of thys night, for the loue of thy onely ſonne our ſauour Jeſu Chriſte. Amen.

C In

In the feastes of Christmas, Theophanie, Easter, Thascenlon, Pentecost,
and vpon Trinitie Sunday, shall be song or sayed immediately
after Benedictus this confession of our christian fayth.

Quicumque
dixit, &c.

Who soeuer will be saued: before all thynges it is ne-
cessary that he holde the Catholyke fayth.

Whiche fayth, excepte euery one doe kepe holy and
vndefiled: without doubte he shall peryshe everlastyngly.

And the Catholyke fayth is this: that we wurship one
God in Trinitie, and Trinitie in vnitie.

Neither confoundyng the persones: nor deuydyng the
substaunce.

For there is one person of the father, another of the
sonne: and an other of the holy gost.

But the godhead of the father, of the sonne, and of the
holy gost, is al one: the glozy equal, the maiestie coeternal.

Suche as the father is, suche is the sonne: and suche is
the holy gost.

The father vncreate, the sonne vncreate: and the holy
gost vncreate.

The father incomprehenible, the sonne incomprehen-
sible: and the holy gost incomprehenible.

The father eternall, the sonne eternall: and the holy gost
eternall.

And yet they are not thre eternalles: but one eternal!

As also there be not thre incomprehenibles, nor thre
vncreated: but one vncreated, and one incomprehenible.

So lyke wyse, the father is almightie: the sonne almightie,
and the holy gost almightie.

And yet are they not thre almighties: but one almightie.

So the father is God, the sonne God: and the holy
gost God.

And yet are they not thre Gods: but one God.

So likewise the father is Lorde, the sonne Lorde: and
the holy gost Lorde.

And yet not thre Lordes: but one Lorde.

For like as we be compelled by the christia veritie: to ac-
knowledge euery person by himselfe to be God and Lorde:

So are we forbidden by the Catholyke religion: to saye
there be thre Gods, or thre Lordes.

The father is made of none: neither created nor begottē.

The sonne is of the father alone: not made nor crea-
ted, but

ted, but begotten.

The holy gost is of the father and of the sonne: neither made nor created, nor begotten, but procedyng.

So there is one father, not three fathers, one sonne, not three sonnes: one holy gost, not three holy gostes.

And in this trinitie, none is afore nor after other: none is greater nor lesse then other.

But the whole three persons: be coeternal together and coequal.

So that in all thinges, as it is aforesayed: the vnitie in trinitie, and the trinitie in vnitie, is to be worshipped.

He therfore that will be saued: must thus thinke of the trinitie.

Furthermoie, it is necessarye to everlastyng saluacion: that he also beleue rightly in the incarnation of our Lord Jesu Christe.

For the right fayth is that we beleue & confesse: that our Lorde Jesus Christe, the sonne of God, is God and man.

God of the substance of the father, begotten before the worldes: and man of the substance of his mother, borne in the worlde.

Perfecte God and perfecte man: of a resonable soule, and humayne fleshe subsisting.

Equall to the father as touchyng his Godhead: and inferior to the father touchyng his manhode.

who although he be God and man: yet he is not two, but one Christe.

One, not by conuersion of the Godhead into fleshe: but by takyng of the manhoode into God.

One altogether, not by confusion of substance: but by vnitie of person.

For as the resonable soule and fleshe is one man: So God and man is one Christe.

who suffered for our saluacion: descended into hell, rose agayne the thirde daye from the dead.

He ascended into heaven, he sitteth on the righthande of the father, God almightie: from whence he shall come to iudge the quicke and dead.

At whose commyng all men shall rylse agayne with theyr bodyes: and shall geue accompte of theyr owne workes.

And

And they that haue done good, shall goe into lyfe euer-
lastyng: and they that haue done euyl, into euerlastyng
fyre.

This is the Catholyke fayth: whiche excepte a manne
beleue faythfully, he cannot be saued.

Glory be to the father, and to the sonne, & to the holy gost.
As it was in the begynnyng, is now, and euer shall be
worlde without ende. Amen.

THVS EN
deth the ordie of Mattyns and
Evensong through
the whole yere.



THE INTROITES, Fol. bii

Collectes, Epistles, and Gospels, to be vſed
at the celebration of the Lordes ſupper and
holye Communion, throughe the
yeare: with proper Psalmes, and
leſſons for diuers feaſtes
and dayes.

The fyrſte Sonday in Aduente.



Blessed is that manne that hath not walked
in the counſaile of the vngodly: nor ſtand in ^{Beatus viii}
the waye of ſynners, and hath not ſit in the ^{psal. i.}
ſeate of the ſkornefull.

But his delight is in the lawe of the lord: & in
his lawe will he exerciſe himſelf day & night.

And he ſhalbe lyke a tree planted by the water ſyde:
that wyll bryng forth his fruite in due ſeaſon.

His leafe alſo ſhall not wither: and looke whatſoever
he doth, it ſhall proſpere.

As for the vngodly, it is not ſo with them: but they are
lyke the chaſſe, whiche the wynde ſkattreth awaye (from
the face of the yearth.)

Therefore the vngodly ſhall not be hable to ſtand in the
iudgement: neyther the ſynners in the congregation of the
righteous.

But the Lord knoweth the waye of the righteous:
and the way of the vngodlye ſhall periſhe.

Gloꝛy be to the father, and to the ſonne, and to the holy
ghoſte.

As it was in the begynning, and is now: and cuer
ſhalbe, worlde without ende. Amen.

And ſo muſte euery Introite be ended.

Let vs praye.

The Collect.



Almyghtie God, geue vs grace, that we maye caſt
away the workes of darknes, and put vpon vs the
armour of light, nowe in the time of this mortal life,
in

At the Communion.

(in the whiche thy sonne Iesus Christe came to visite vs in great humilitie:) that in the last daye, when he shall come again in his glorious maiestie, to iudge bothe the quicke and the dead: we maye ryse to the lyfe inmortall, throughe him, who liueth and reigneth with thee and the holy ghost, now and euer. Amen.

The Epistle

Roma, xlii.

Doe nothing to any man but this, that ye loue one another. For he that loueth another, fulfilleth the law. For these commaundementes: Thou shalt not commit adultrie: Thou shalt not kyll: Thou shalt not steale: Thou shalt beare no false witnes: Thou shalt not luste: & so forth (if there be any other commaundement) it is all comprehended in this saying: namely, loue thy neighbor as thy self. Loue hurteth not his neighbor: therefore is loue the fulfilling of the lawe. This also, we knowe the season, howe that it is tyme that we shoulde now awake out of slepe, for nowe is our saluation nerer, then when we beleued. The night is passed, the daye is come nye: let vs therefore caste awaye the dedes of darkenes, and let vs put on the armour of light. Let vs walke honestly, as it were in the day light: not in eatyng and drunkyng, neither in chainbouryng and wantonnes, neither in stryfe and enuyng: but put ye on the Lorde Iesus Christ. And make not prouision for the fleshe, to fulfill the lustes of it.

The Gospel.

Mat. xxi.



And when they drew nigh to Jerusalem, and were come to Bethphage vnto Mount Oliuete, then sente Iesus two disciples, saying vnto them: Go into the towne that lyeth ouer agaynste you, and anone ye shall fynde an Asse bounde, and a Colte with her: looce them and bryng them vnto me. And if any man saye ought vnto you, saye ye, the lorde hath neede of them: and straight waye he will let them goe. All this was doen that it mighte bee fulfilled, whiche was spoken by the Prophete, saying: Tell ye the daughter of Sion, beholde, thy kyng cummeth vnto thee, meeke, sitting vpon

bypon an Ass and a colte, the fole of the Ass bled to the yoke. The disciples went and did as Jesus commaunded them, and brought the Ass and the colte, and put on them theyr clothes, and set him thereon. And many of the people spred theyr garimētes in the waye. Other cut downe braunches from the trees, and strawed them in the waye. Moreover the people that wente before, and they that came after cryed, saying: *Hosanna* to the sonne of David: Blessed is he that cometh in the name of the Lorde: *Hosanna* in the highest. And whē he was come to Jerusalem, all the citie was moued, saying: who is this: And the people sayde: this is Jesus the prophete of Nazareth a citie of Galile. And Jesus went into the temple of God, and cast out all them that solde and bought in the temple, and ouerthrewe the tables of the money chaungers, and the seates of them that solde doves, and sayd vnto them: It is written: My house shalbe called the house of prayer, but ye haue made it a denne of theues.

The seconde Sonday.



When I was in trouble, I called vpon the Lorde: and he heard me.

Deliver my soule, O Lorde, from lying lippes: and from a deceyptfull tongue.

*Ad dominū
cum tribulā
111. psal. cxx.*

what rewarde shalbe geuen vnto thee, thou false tongue: each mightie and sharpe arrowes, with hote burnyng coales.

woe is me that I am constrained to dwell with Mesech: and to haue myne habitation among the tentes of Cedar.

My soule hath long dwelt among them, that be enemies vnto peace.

I labour for peace, but when I speake vnto them thereof: they make them to battayle.

Glorie be to the father. &c.

As it was in the begynnyng. &c. Amen.

The Collect.

Blessed Lorde, whiche haste caused all holy scriptures to be written for our learning: graunt vs that we maye in suche wyse heare them, reade, marke, learne, and inwardly digeste them, that by pacience and counforste

At the Communion.

comferte of thy holy woorde, we maye embrace and ever holde fast the blessed hope of euerlasting lyfe, which thou hast geuen vs in our sauour Iesus Christe.

The Epistle.

Roma. xv.



Whatsoeuer thinges are written afore tyme, they are written for our learning, that we through patience and comferte of the scriptures, myght haue hope. The God of patience and consolation, graunt you to be lyke mynded one towarde another, after the ensauple of Christe Iesu: that ye all agreeyn together, maye with one mouth prayse God the father of our Lord Iesus Christe: wherfore receyue ye one another as Christe receyued vs, to the prayse of God. And this I saye, that Iesus Christe was a minister of the circumcision for the trueth of God, to confirme the promisses made vnto the fathers: and that the Gentiles might praise God for his mercye, as it is written. For this cause I will prayse thee among the Gentiles, and syng vnto thy name. And againe he sayth: reioyce ye Gentiles with his people. And againe: prayse the Lord all ye Gentiles, and laude hym all ye nations together. And againe Esai sayeth: there shalbe the roote of Jesse, and he that shall ryle to reigne ouer the Gentiles: in him shal the Gentiles trust. The God of hope fyll you with all ioy, and peace in beleuyng, that ye maye be riche in hope, through the power of the holy gost.

The Gospell.

Luce. xxi.



Here shalbe signes in the Sunne and in the Moone, and in the starres: and in the earth the people shalbe at their wittes ende, through despayre. The sea and the water shal roare, and mennes heartes shal fayle them for feare, and for lookyng after those thinges whiche shal come on the earth. For the powers of heauen shal moue. And then shal they see the sone of man come in a clound, with power and great glory. when these thinges begynne to come to passe, then looke vp, and lyft vp youre heades, for your redemption draweth nye. And he shewed them a similitude:

tude: behold the figtre, and al other trees, when they shoote furth theyr buddes, ye see and knowe of your owne selues that summer is then nye at hand. So likewise ye also (when ye se these thinges come to passe) be sure, that the kingdom of God is nye. Verely I say vnto you: this generation shal not passe, till all be fulfilled. Heauen and earth shal passe: but my woordes shal not passe.

The thirde sonday.

Hear me when I call, O God of my righteousness: thou hast set me at libertie when I was in trouble, Cum inuocau-
rem. psal. xlii. haue mercie vpon me, and hearken vnto my pray-
er.

O ye sonnes of men, how long will ye blaspheme myne honour: and haue suche pleasure in vanitie, and seke after leasing?

Knowe this also, that the Lord hath chosen to himselfe the manne that is godly: when I call vpon the Lord, he will heare me.

Stand in awe and sinne not: common with your owne heart, and in your chamber, and be still.

Offer the sacrifice of righteousness: and put your trust in the Lord.

There bee many that will saye: who will shewe vs any good?

Lord lift thou vp the lyght of thy countenaunce vpon vs.

Thou hast put gladnes in myne hearte: sence the tyme that thy corne and wyne (and oyle) increased.

I will lay me downe in peace and take my reste: for it is thou Lord onely, that makest me to dwell in safetie.

Glozy be to the father. &c.

As it was in the beginning. &c.

The Collect.

Lorde, we beseeche thee, geue eare to our prayers, and by thy gracious visitation lyghten the darkenesse of oure hearte, by our Lord Iesus Christ.

At the Communion.

The Epistle.

1. Cor. iiii.

Let a man this wise esteeme vs, euē as the ministers of Churche, and stewardestes of the secretes of God. Furthermore, it is required of the stewardestes, that a man be found faythful: with me it is but a very smal thing that I shoulde bee iudged of you, eyther of mannes iudgement: no I iudge not myne owne selfe, for I knowe nought by my selfe, yet am I not thereby iustified. It is the Lorde that iudgeth me. Therfore iudge nothing before the tyme, vntill the lorde come, whiche will lighten thinges that are hidde in darkenes, and open the counsailes of the heartes, and then shall euery man haue prayse of god.

The Gospel.

Math xi.

When John being in prielson hearde the woorkes of Churche, he sent two of his disciples, and saied vnto him: Art thou he that shall come: or doe we looke for an other: Jesus aunswered and sayed vnto them: Goe, and shewe John agayne, what ye haue hearde and seene. The blynd receiue theyr sight, the lame walke, the Lepers are cled, and the deafe heare, the dead are raised vp, & the poore receiue the glad tydings of the gospell: and happye is he that is not offended by me. And as they departed, Jesus began to say vnto the people concernyng John: what went ye out into the wildernes to see: A reede that is shaken with the winde: or what went ye out for to see: A man clothed in soft rayment: beholde, they that weare soft clothyng, are in kynges houses. But what wente ye out for to see: a Prophete: verely I saye vnto you, and more then a Prophete. For this is he of whome it is written: behold, I send my messenger before thy face, which shall prepare thy way before thee.

The fourth Sondaye.

Verba mea
auribus. psal.
v.

Under my woordes, O Lorde: consider my meditation.

O harken thou vnto the voyce of my calling, my kyng and my God: for vnto thee will I make my prayer.

My voice shalt thou heare betymes, O Lorde: early in the mornynge wyll I direct my prayer vnto thee, and wyll looke vp.

For thou art the God that hath no pleasure in wyckednes: neither shall any euill dwell with thee.

Suche as be foolyshe shall not stande in thy syght: for thou hatest all them that worke vanytie.

Thou shalt destroy them that speake leasynge: the Lorde wyll abhorre both the bloud thirstie, and deceptfull man.

But as for me, I wyll come into thy house, euen vpon the multytude of thy mercy, and in thy feare wyll I worship towarde thy holy temple.

Leade me, O Lorde, in thy ryghteousnes, because of myne enemyes: make thy waye playne before my face.

For there is no faithfulness in his mouth: their inward partes are very wickednes.

Their throte is an open sepulchre: they flatter with their tongue.

Destroy thou them, O God, let them perishe through theyr owne imaginacions: cast them out in the multytude of their vngodlines, for they haue rebelled agaynst thee.

And let all them that put their trust in thee reioyce: they shal euer be geuing of thākes, because thou defendest them, they that loue thy name shalbe ioyfull in thee.

For thou Lorde wilt geue thy blessing vnto the ryghteous: and with thy fauorable kyndnes wilt thou defende hym, as with a shelde.

Glo:ry be to the father. &c.

As it was in the beginning. &c.

The Collect.

Lorde raise vp (we praye thee) thy power, and come among vs, and with great might succor vs, that where as through our synnes and wickednes we be soze lette and hyndred, thy bountifull grace and mercy, through the satisfaction of thy sonne oure Lorde, maye speedely delyuer vs: to whome with thee, and the holy gost be honor and glo:ry worlde without ende.

The Epistle.

W. II.

Reioyce

At the Communion

Phil. iii.



Remoyce in the Lorde alwaye, and agayne I say, reioyce. Let your softnes bee knowne vnto all men: the Lorde is euen at hande. Be carefull for nothyng: but in all prayer and supplication let your petcyons be manifest vnto God, with geuyng of thankes. And the peace of God (which passeth all vnderstandyng) kepe your heartes and myndes, through Christ Iesu.

The Gospell.

John. i.



This is the recorde of John: when the Iewes sent priestes and Leuites from Ierusalem, to aske him: what art thou: And he confessed and denied not, and sayd plainly: I am not Christ. And they asked him: what then: art thou helyas: and he saith: I am not. Art thou that Prophete: & he aunswered: no. Then sayed they vnto him: what art thou, that we may geue an answer vnto them that set vs: what sayest thou of thy selfe: he sayd: I am the voyce of a cryer in the wyldernes: make straight the way of the Lorde, as sayd the Prophete Esai. And they which were sent were of the Phariseis: and they asked hym and sayde vnto hym: why baptisest thou then, if thou be not Christ, nor helyas, neyther that Prophete: John aunswered them, saying: I baptise with water, but there standeth one among you, whome ye knowe not: he it is which though he came after me, was before me, whose shoole latchet I am not worthy to vnloose. These thinges were doen at Bethabara beyond Iordan, where John did baptise.

Proper Psalmes and lessons on Christmas day.

At Mattyns.

Psal. xix.

Psal. xlv

Psal. lxxv.

} The first lesson Esai. lx. vnto the ende.

} The seconde lesson. Mat. i. vnto the ende.

At the fyrst Communion.

Cantate dos
mino. psal.
xcvi.



Dyng vnto the Lorde a newe song: for he hath done meruaylous thynges. With his owne right hand & with his holy arme: hath he gotten himselfe the victorie.

The

The lord declared his saluacion: hys righteousnes hath he openly shewed in the sight of the heathen.

He hath remembred his mercie and trueth towarde the house of Israell: and all the endes of the worlde haue scene the saluacion of our God.

Shewe your selues ioyfull vnto the Lorde, all ye landes: sing, reioyce, and geue thanks.

Prayse the lorde vpon the harpe: sing to the harpe with a psalme of thankesgeuing.

With trumpettes also and shawmes: O shewe your selues ioyful before the Lorde the kyng.

Lette the sea make a noyse, and all that therein is: the rounde worlde and they that dwell therein.

Let the fluddes clap theyr handes, and let the hilles bee ioyfull together beefore the Lorde, for he is come to iudge the earth,

with righteousnes shal he iudge the world: and the people with equitie.

Glorie be to the father. &c. As it was in the begin. &c.

The Collect.

GOD, whiche makeste vs gladd with the verely remembrance of the birth of thy onely sonne Iesus Christe: graunt that as we ioyfully receiue him for our redeemer, so we may with sure confydence beholde hym, when he shall come to be our iudge, who liueth and reigneth. &c.

The Epistle.

Tit. ii.



The grace of God that bryngeth saluacyon vnto all menne, hath appeared, and teacheth vs that we should denie vngodlines, and worldly lustes, and that we should liue soberly, and righteously, and godly in this present world, looking for that blessed hope, and appearing of the glory of the great God, and of our sauour Iesu Christ, whiche gaue himselfe for vs, to redeeme vs from all vnrightheousnes, and to pouрге vs a peculiarare people vnto hymselfe, feruently geuen vnto good woorkes. These thynges speake and exhorte, and rebuke with all feruentnes of commaundyng. See that no manne despise thee.

B.iii.

The

At the Communion.

The Gospel.

Luce. ii.



And it chaunced in those dayes, that there went out a commaundemēt from Augustus the Emperour, that all the worlde shoulde be taxed. And this taxing was the firste, and executed when Sirenius was lieutenant in Siria. And euery man went vnto his owne citie to be taxed. And Ioseph also ascended from Galile, out of a citie called Nazareth, into Jewry, vnto the citie of Dauid, which is called Bethleem, because he was of the house and linage of Dauid, to bee taxed, with Mary hys spoused wife, whiche was with chylde. And it fortunēd that while they were there, her tyme was come that she shoulde be deliuered. And she brought furth her first begotten sonne, and wrapped him in swadling clothes, & layed him in a Maunger, because there was no roume for them in the Inne. And there were in the same region shepeherdes watching and keeping theyr flocke by night. And loe, the Angel of the lord stoodde harde by them, and the brightnesse of the lorde shone rounde about them, and they were sore afrayed. And the Angel saied vnto them: Be not afraide: for behold, I bring you tydings of great ioy that shall come to all people: for vnto you is borne this daye, in the citie of Dauid, a saviour whiche is Christ the lord. And take this for a sygne: ye shall fynde the childe wrapped in swadlyng clothes, and layde in a maunger. And straight way there was with the Angel, a multitude of heauenly souldiers, praysing god, and saying: Glory to god on hye, and peace on the earth, and vnto men a good will.

At the seconde Communion.

Domine deus
minus noster
psal. viii.



Lord our gouernour, how excellent is thy name in all the worlde: thou that haste set thy glory aboue the heauens:

Out of the mouth of very babes and suckylnges, hast thou ordayned strength, because of thyne enemies: that thou mightest still the enemye and the auenger.

For I will considre thy heauens, euen the woorkes of thy fyngers: the Moone and the starres whiche thou hast ordayned.

what

what is man that thou art so myndefull of hym: and the sonne of man, that thou visitest him:

Thou madest him lower then the Angels: to croune him with glory and worship.

Thou makest hym to haue dominion of the workes of thy handes: and thou haste put all thynges in subiection vnder his feete.

All shepe and oxen: yea, and the beastes of the fielde.

The foules of the ayre, and the fishes of the sea: and whatsoeuer walketh thoroowe the pathes of the seas.

O Lorde our gouernoure: howe excellent is thy name in all the worlde.

Glory be to the father. &c.

As it was in the beginnyng. &c.

The Collect.

A Almighty God, which haste geuen vs thy only begotten sonne to take our nature vpon hym, and this daye to be borne of a pure virgin: Graunt that we being regenerate and made thy children by adoption and grace, maye dayly be renued by thy holy spirite, through the same our Lorde Jesus Christe, who lyueth and reigneth. &c.

The Epistle

GOD in tymes paste, dyuerslye and manye wayes Hebre. i.
spake vnto the fathers by prophetes: but in these last dayes, he hath spoken to vs by his owne sone, whom he hath made heyre of al thinges, by whom also he made the worlde. Which (sonne) being the brightnesse of his glory, and the very image of his substaunce, rulyng all thinges with the worde of his power, hath by his owne person purged our synnes, and sitteth on the ryght hand of the maiestie on hygh: being so muche more excellēt then the Angels, as he hath by inheritauce obtayned a more excellent name then they. For vnto whiche of the Angels sayed he at any time: Thou art my sonne, this daye haue I begotten thee. And agayne, I wyll be his father, and he shall bee my sonne. And agayne, when he bryngeth in
B. iiii. the

At the Communion

the first begotten sonne into the worlde, he sayeth: and let all the Angels of God worship hym. And vnto the Angels he sayeth: he maketh his Angels spirites, and hys ministers a flaine of fyre. But vnto the sonne he sayeth: thy seate (O God) shalbe for ever and ever. The scepter of thy kingdome is a right scepter. Thou haste loved righteousness and hated iniquitie: wherfore God, even thy God, hath anointed thee with the oyle of gladnesse aboue thy felowes. And thou Lord in the beginning haste layde the foundation of the earth: & the heavens are the workes of thy hādes. They shal perish, but thou endurest: But they all shal waxe olde as doeth a garment, and as a vesture shalt thou chaunge them, and they shalbe chaunged. But thou art even thesame, and thy yeares shall not fayle.

The Gospell.

John. 1.

In the beginning was the worde, and the worde was with God: and God was the worde. The same was in the beginnyng with God. All thinges were made by it, & without it was made nothing that was made. In it was lyfe, and the lyfe was the light of mē, and the light shineth in darkenes, and the darkenes cōprehended it not. There was sent from God a man whose name was John. The same came as a witnes, to beare witnes of the light, that al men through him might beleue. He was not that light, but was sēt to beare witnes of the light. That light was the true light, which lighteth euery man that cometh into the worlde. He was in the worlde, & the worlde was made by him: & the worlde knewe him not. He came among his owne, and his owne receyued him not: But as many as receyued him, to them gaue he power to be the sonnes of God: eue them that beleued on his name, whiche were borne, not of bloud, nor of the will of the fleshe, nor yet of the wil of man, but of God. And thesame worde became fleshe and dwelt among vs: and we saue the glory of it, as the glory of the onely begotten sonne of the father, full of grace and trueth.

Propre

At the Communion.

Fol. xiii.

Proper Psalines and lessons at Evening.

Psal. lxxxix. } The first Lesson. Eay. vii. God spake once agayne to Ahas.
 Psal. cx. } Ec. vnto the ende.
 Psal. xxxii } The seconde Lesson. Tit. iiii. The kyndnes and loue of our sa-
 uiour. Ec. vnto. foolishhe questions.

Saint Stephens day.

At Mattins.

The seconde Lesson. Actes. vi. vii. Stephen full of fayth
 and power (vnto) and when. xl. yeres.

At the Communion.

Quid glori-
 aris in malis
 cia. psal. lii.



Why boastest thou thy self, thou tiraunt: that thou
 canst doe mischiefe?

where as the goodnes of God: endureth yet
 dayly.

Thy tong imagineth wickednesse: and with lyes thou
 cuttest lyke a sharpe rasor.

Thou hast loued vngaciousnes more then goodnes: and
 to talke of lyes more then righteousnes.

Thou hast loued to speake all woordes that maye dooe
 hurt: O thou false tongue.

Therefore shall God destroy thee for ever, he shall take
 thee and plucke thee out of thy dwelling: and roote thee out
 of the lande of the liuing.

The ryghteous also shall see thys, and feare: and shall
 laugh him to skorne.

Loe, this is the man that toke not God for hys strength:
 but trusted vnto the multitude of his riches, and strengthened
 himselfe in his wickednes.

As for me I am lyke a greene Oline tree in the house of
 God: my trust is in the tender mercie of God for ever and e-
 ner.

I will alway geue thankes vnto thee, for that thou hast
 doone: and I will hope in thy name, for thy saintes lyke it
 well.

Glozy be to the father. Ec.

As it was in the beginning. Ec.

The Collect.

Graunt

At the Communion.

Graunt vs, O lord, to learne to loue our enemies, by the example of thy martyr Saincte Stephen, who prayed to thee for his persecutors: whiche liuest and reignest. &c.

¶ Then shall folowe a collect of the Nativitie.

The Epistle.

Actes. vii.



And Stephen beyng full of the holy gost, looked vp stedfastly with his eyes into heauen, and saw the glory of god, and Iesus standing on the right hand of god, and saied: behold, I see the heauens open, and the sonne of manne standyng on the right hande of God. Then they gaue a shoute with a loude voyce, and stopped their eares, and ran vpon hym all at once, and caste him out of the citie, and stoned him. And the witnesses laied downe theyr clothes at a young mans feete, whose name was Saul. And they stoned Stephen, callyng on and say- ing: Lorde Iesu, receiue my spirite. And he kneeled down and cryed with a loude voyce: Lorde, lay not thys sinne to theyr charge. And when he had thus spoken, he fell a slepe.

The Gospel.

Mat. xxiii.



Beholde, I sende vnto you prophetes and wise men, and Scribes, and some of them ye shal kil and crucifye: and some of them shall ye scourge in your Synagogues, and persecute them from citie to citie: that vpon you may come al the righteous bloud which hath ben shed vpon the earth, from the bloud of righteous Abel, vnto the bloud of Zacharias the sone of Barachias, whome ye slew betwene the temple and the altare. Verely I say vnto you: all these thinges shall come vpon this generation. O Ierusalem, Ierusalem, thou that killeste the Prophetes and stonest them whiche are sente vnto thee: howe often woulde I haue gathered thy children together, even as the henne gathereth her chickens vnder her winges, and ye would not: Behold, your house is left vnto you desolate. For I say vnto you, ye shall not see me hencefoorth, till that ye say: Blessed is he that cummeth in the name of the Lorde.

The

At the Communion.

Fol. xiiii.

The seconde lesson at Euenſong.

Act. vii. And when. xl. yeres were expired, there appeared vnto Moſes. vnto. Stephin full of the holy goſt. &c.

Saint John Euangelistes day.

At Mattins.

The seconde lesson, Apoca. i. vnto the ende.

At the Communion.



In the Lord put I my trust: how say ye then to my soule, that ſhe ſhoulde flye as a bird to the hyl: In domino confido. psal. xi.

For loe, the vngodly bend their bowe: and make readie theyr arrowes within the bowe, that they may priuely ſhoote at them whiche are trew of hearte.

For the foundations will be caſt downe: and what hath the righteous doone:

The Lorde is in his holy temple: the Lordes ſeate is in heauen.

His eyes conſidre the poore: and hys eye liddes tryeth the children of men.

The Lorde alloweth the ryghteous: but the vngodly, & him that delyteth in wickednes, doeth his ſoule abhorre.

Upon the vngodlye he ſhall rayne ſnares, fyre and brimſtone, ſtonne and tempeſte: thys ſhall bee theyr porcyon to drinke.

For the righteous Lorde, loueth righteouſnes: his countenance will beholde the thing that is iuſt.

Glozy be to the father. &c.

As it was in the beginning. &c.

The Collect.

Mercifull Lorde, wee beſeche thee to caſte thy bryghte beames of lyghte vpon thy Churche: that it beeyng lyghtened

At the Communion.

lyghtened by the doctrine of thy blessed Apostle and Evangelist John, may attain to thy everlasting giftes: Through Jesus Christ our Lorde.

The Epistle.

1. Iohn. i.



That which was from the beginning, which we haue hearde, whiche we haue seene with oure eyes, which we haue looked vpon, and our handes haue handled, of the woorde of lyfe. And the lyfe appeared, and we haue seene and beare witnes, and shewe vnto you that eternall lyfe whiche was with the father and appeared vnto vs. That which we haue sene and hearde, declare we vnto you, that ye also may haue fellowship with vs, and that our fellowship may bee with the father and his sonne Jesus Christe. And this write we vnto you, that ye may reioyce, and that your ioy may be ful. And this is the tydinges whiche we haue heard of him, and declare vnto you, that God is lyght, and in hym is no darkenes at all. If we say that we haue fellowship with him, and walke in darkenesse, wee lye, and dooe not the trueth. But and if we walke in light, euē as he is in light, then haue we fellowship with him, & the bloud of Jesus Christ his sonne, clenseth vs from all sinne. If we say we haue no synne, we deceiue our selues, and the trueth is not in vs. If we know ledge our sinnes, he is faythfull and iust, to forgeue vs our sinnes, and to clense vs from al vnrightheousnes. If we say we haue not sinned, we make hym a lyer, and hys woorde is not in vs.

The Gospell.

Iohn. xxi.



Iesus sayed vnto Peter: folowe thou me. Peter turned about, and saue the disciple whome Iesus loued, folowynge (which also leaned on hys breaste at Supper, and sayed: Lorde whiche is he that betrayeth thee?) when Peter therefore saue him, he sayde to Iesus: Lorde what shall he here dooe: Iesus sayed vnto hym: If I will haue hym to tarpe tyll I come, what is that to thee: Folowe thou me. Then went

At the Communion.

Fol. xv.

wente thys saying abroade among the brethren, that that disciple should not dye. Yet Jesus saied not to hym, he shall not die: but if I wil that he tary til I come, what is that to thee? The same disciple is he which testifieth of these thinges, and wrote these thinges: & we know that his testimony is true. There are also many other thynges whiche Jesus dyd, the whiche if they should bee written euery one, I suppose the world coulde not conteyne the bookes that should be written.

¶ At Euen song.

¶ The seconde lesson. Apoc. xxi. vnto the ende.

¶ The Innocentes day.

¶ At Mattins.

¶ The first lesson. Hiere. xxxi. vnto. Moreover I heard Esdras.



God, the heathen are come into thyne inheritance: thy holy temple haue they despyled, and made Jerusalem an heape of stones.

*Deus uenit
cum gentes.
psal. lxxix.*

The dead bodies of thy seruantes haue they geuen to bee meate vnto the fowles of the ayre: and the fleshe of thy saintes vnto the bestes of the lande.

Theyr blood haue they shed like water on euery syde of Jerusalem: and there was no man to bury them.

We are become an open shaine to oure enemies: a very skorne and derision vnto them that are rounde aboute vs.

Lord, how long wilt thou be angrie: shall thy gelousye burne lyke fyre for ever?

Powre out thyne indignacyon vpon the heathen that haue not knowen thee: and vpon the kingdomes that haue not called vpon thy name.

For they haue deuoured Jacob: and laied waste his dwelling place.

O remember not our olde synnes, but haue mercye vpon vs and that soone: for we are come to great misery.

Helpe.

At the Communion.

Helpe vs, O GOD of our saluacion, for the glory of thy name: O deliuer vs, and bee mercifull vnto our synnes for thy names sake.

wherefore dooe the heathen saye: where is nowe theyr God:

O lette the vengeance of thy seruantes bloude that is shed: be openly shewed vpon the heathen in our syght.

O let the sorrowfull sighing of the prisoners come before thee: accordyng vnto the greatnesse of thy power, preserve thou those that are appoynted to dye.

And as for the blasphemye (wherewith our neyghbours haue blasphemed thee:) rewarde thou them, O Lord, seuen folde into theyr bosome.

So we that be thy people and shepe of thy pasture, shal geue thee thākes for euer: and wil alway be shewing furth thy prayse, from generation to generation.

Glory be to the father. &c.

As it was in the beginning is now. &c.

The Collect.

Almightie God whose prayse thys day, the yong innocentes thy witnesses hath confessed, and shewed forth, not in speakyng, but in dyng: mortye and kyll all vyces in vs, that in our conuersacion our lyfe may expresse thy fayth, whiche with our tongues we dooe confesse: through Jesus Christ our Lorde.

The Epistle.

Apoc xliii.



Loked, and loe, a lambe stode on the mount Syon, and with him an hundred & xliii. thousande hauing his name and his fathers name written in theyr foreheades. And I heard a voice from heauen, as the sounde of many waters, and as the voice of a great thūdye. And I heard the voyce of harpers harping with their harpes. And they song as it were a new song before the seate, and before the .iiii. chaires and the elders, and no man coulde learne the song but the C. & xliii. thousand, which were redeemed from the earth. These are they which were not defyled with women, for they are virgins.

These

340

These folowe the lambe whithersoever he goeth. These were redeemed from men being the fyyste frutes vnto God, and to the lambe, and in their mouthes was found no guile: for they are without spot before the throne of god.

The Gospel.



The Angel of the Lorde appeared to Ioseph in a slepe, saying: aryse and take the chylde and hys mother, and flye into Egypt, and bee thou there till I bring thee woorde. For it wil come to passe that herode shall seeke the childe to destroy him. So when he awoke, he toke the childe and his mother, by nyght, and departed into Egypt, and was there vnto the death of herode: that it myghte bee fulfilled whiche was spoken of the lord by the prophete, saying: out of Egypt haue I called my sonne. Then herode when he saw that he was mocked of the wise men, he was excedding wroth, and sent furth men of warre, and slewe al the children that were in Bethleem, and in all the coastes (as many as were. ii. yere olde or vnder) according to the time which he had diligently knowen out of the wise men. Then was fulfilled that whiche was spoken by the prophete Jeremie, where as he sayde: in Rama was there a voyce hearde, lamentacyon, wepyng, and great mourning: Rachel wepyng for her children, & woulde not be counforted, because they were not.

The Sonday after Christmas Day.



I will lyfte vp myne eyes vnto the hilles: from whence cummeth my helpe: Leuandocum
105. psal.

My helpe cummeth euen from the Lorde: cxxx.
whiche hath made heauen and earth.

He will not suffer thy foote to be moued: and he that kepeth thee, will not slepe.

Behold, he that kepeth Israell: shall neyther slumber nor slepe.

The Lorde himselte is thy keper: the lorde is thy defence vpon thy right hande.

So that the Sonne shall not burne thee by day: neyther the Moone by night.

The

At the Communion.

The lord shall preserve thee from all euill: yea, it is euill
he that shall kepe thy soule.

The lord shall preserve thy going out, and thy coming
in: from this time forth for evermore.

Gloꝝy be to the father. &c.

As it was in the beginning. &c.

The Collect.

Almighty God which hast geuen vs. &c. As byn
Christmas day.

The Epistle.

Gal. iii.



And I say, that the heire (as long as he is a child)
differeth not from a seruaunt, though he be lord
of all, but is vnder tutours and gouernours, vn
till the time that the father hath appoynted. E
uen so wee also, when wee were children, were in bondage
vnder the ordinauntes of the worlde: But when the tyme
was ful come, God sente his sonne made of a woman, and
made bonde vnto the lawe, to redeime them whiche were
bonde vnto the lawe: that wee through election mighte re
ceyue the inheritaunce that belongeth vnto the naturall
sonnes. Because ye are sonnes, God hath sent the spirite of
hys sonne into oure heartes, whiche cryeth Abba father.
wherefore now, thou arte not a seruaunte, but a sonne: I
thou bee a sonne, thou art also an heyre of GOD through
Christe.

The Gospell.

Math. i.



This is the boke of the generaciō of Iesus Christ
the sonne of Dauid, the sonne of Abraham: A
braham begat Isaac: Isaac begat Jacob: Jacob
begat Judas & his brethren: Judas begat Pha
res and Zaram of Thamar: Phares begat Elrom: Elrom
begat Aram: Arā begat Aminadab: Aminadab begat Na
asson: Naasson begat Salmon: Salmon begat Boos of
Rahab: Boos begat Obed of Ruth: Obed begat Jesse: Jes
se begat Dauid the kyng: Dauid the king begat Salomon,
of her

of her that was the wife of Urie: Salamo begat Roboam: Roboam begat Abia: Abia begat Asa: Asa begat Josaphat: Josaphat begat Joram: Joram begat Olias: Olias begat Joatham: Joatham begat Ahas: Ahas begat Ezechias: Ezechias begat Manasses: Manasses begat Amnon: Amnon begat Josias: Josias begat Jeconias and his brethren, aboute the time that they were caried awaye to Babilon. And after they were broughte to Babilon, Jeconias begat Salathiel: Salathiel begate Zorobabel: Zorobabel begate Abiud: Abiud begate Eliachim: Eliachim begat Azor: Azor begat Sadoc: Sadoc begat Achyn: Achyn begate Eliud: Eliud begate Eleazar: Eleazar begate Matthan: Matthan begate Jacob: Jacob begate Ioseph the husbände of Marie: of whome was borne Iesus, euen he that is called Christe. And so all the generations from Abraham to Dauid, are. xliiij. generations. And from Dauid vnto the captiuitie of Babilon, are. xliiij. generations. And from the captiuitie of Babilon vnto Christe, are. xliiij. generations.

The birth of Iesus Christe was on this wise: when his mother Mary was maryed to Ioseph (before they came to dwell together) she was founde with childe by the holy goste. Then Ioseph her husbände (because he was a righteous man, and woulde not put her to shame) was minded priuely to departe from her. But while he thus thought, beholde, the Angell of the lord appeared vnto him in slepe saying: Ioseph, thou sonne of Dauid, feare not to take vnto thee Mary thy wife: for that whych is conceived in her, cometh of the holy goste. She shall bring furthe a sonne, and thou shalt call his name Iesus: for he shall saue his people from theyr synnes.

All this was doone, that it mighte be fulfilled which was spoken of the lorde by the prophete, saying: Beholde a mayde shall bee with chylde, and shall brynge foorthe a sonne, and they shall call his name Emanuell, whiche, if a manne interprete, is as muche to saye, as God with vs. And Ioseph as sone as he awoke out of slepe, did as the Angel of the lorde had bidden him: and he toke his wife vnto him, and knew her not, til she had broughte furth her firste begotten sonne, and called his name Iesus

At the Communion.
The Circumcision of Christ.
At Mattens.

The first lesson. Gene. xvii. vnto the ende.

The seconde lesson. Rom. ii. vnto the ende.

At the Communion.

Letatus sum.
Psal. cxxii.

I was glad, when they sayde vnto me: we will goe into the house of the lorde.
Our feete shall stande in thy gates: O Ie-
rusalem.

Jerusalem is builded as a citie: that is at vnitie in it selfe.

For thither the tribes goe vp, even the tribes of the Lorde: to testify vnto Israell, to geue thanks vnto the name of the Lorde.

For there is the seate of iudgement: even the seate of the house of David.

O pray for the peate of Jerusalem: they shall prosper that loue thee.

Peace be within thy walles: and plenteousnes wyth-
in thy palaces.

For my brethren & companions sakes: I wyll wishe thee prosperitie.

Yea because of the house of the Lorde our God: I will seke to do thee good.

Glozy be to the father. &c.

As it was in the beginning. &c.

The Collect.

Almightie God, which madeste thy blessed sone to be circumcised and obedyente to the law for man: graunte vs the true circumcision of thy spirite, that our hertes and all our members being mortified from al worldly and carnall lustes, may in all thinges obey thy blessed wil, through the same thy sonne Iesus Christ our lorde.

The Epistle.

Rom. iii.

Blessed is that man to whom the lorde wil not im-
pute sinne. Came this blessednes then vpon the vn-
circūcisiō, or vpon the circūcisiō also: for we say, that
sayth

faith was rekened to Abraham for righteousness. how was it then rekened: when he was in the circumcision, or when he was in the vncircumcision: not in the tyme of circumcision: but when he was yet vncircumcised. And he receiued the signe of circumcision, as a seale of the righteousness of faith, which he had yet being vncircumcised: that he should be the father of all them that beleue, though they be not circumcised, that righteousness might be imputed to them also: and that he mighte be the father of circumcision, not vnto them only whiche came of the circumcised, but vnto them also that walke in the steppes of the faith that was in our father Abraham before the tyme of circumcision. For the promise (that he shoulde be the heyre of the worlde) happened not to Abraham, or to his seede, through the law, but through the righteousness of faith. For if they, whiche are of the law, be heyres, then is faith but vayne, and the promise of none effect.

The Gospell



And it fortuneth, as soone as the Angels were gone away from the shepheardes into heauen, they ^{Luc. 18} sayd one to another: let vs goe nowe euen vnto Bethleem, and se this thing that we heare say is happened, which the lord hath shewed vnto vs. And they came with haste, and found Mary and Ioseph, and the Babe laid in a maunger. And when they had seene it, they published abroad the saying whiche was tolde them of that childe. And all they that heard it wōdered at those thinges, whiche were tolde them of the shepheardes: But Mary kept all those sayinges, and pondered them in her heart. And the shepherdes returned praising and lauding God, for all the thinges that they had hearde and seene, euen as it was tolde vnto them. And when the eyght day was come that the childe should be circumcised, his name was called Iesus, whiche was named of the Angell before he was conceyued in the wombe.

At Euensong.

{ The first lesson. Deute. x. And now Israel. vnto the ende.
 { The seconde Lesson. Collost. ij. vnto the ende.

C. ij.

The

At the Communion.

The Epiphanie.

At Mattins.

{ The first Lesson, Esai. lx. vnto the ende.

{ The.ij. lesson. Luke. iij. And it fortuneth, vnto the ende.

Cantate do:
mino.
Psal. xcvi.



Syng vnto the lord a newe song: sing vnto the lord all the whole yearth.

Syng vnto the Lord, and prayse his name: be tellyng of his saluacion from daye to daye.

Declare his honour vnto the heathen: and his wonders vnto all people.

For the lord is great, and cannot worthely be praysed: he is more to be feared then all Goddes.

As for all the Goddes of the heathen, they be but ydolles: but it is the lord that made the heauens.

Glory and worship are before hym: power and honour are in his sanctuarie.

Ascribe vnto the lord (O ye kinredes of the people:) ascribe vnto the lord, worship and power.

Ascribe vnto the lord, the honour due vnto his name: bring presentes and come into his courtes.

O worship the lord in the beaultie of holines: let the whole earth stand in awe of him.

Tell it out among the heathen, that the lord is kyng, and that it is he whiche hath made the rounde worlde so fast, that it cannot be moued: and howe that he shal iudge the people righteouslye.

Let the heauens reioyce, and let the yearth be glad: let the sea make a noyse and all that therein is.

Let the fielde be ioyfull and all that is in it: then shall all the trees of the wood reioyce before the Lord.

For he cometh, for he cometh to iudge the yearth: and with righteousnes to iudge the worlde, and the people with his trueth.

Glory be to the father. &c. As it was in the beginning. &c.

The Collect.



God whiche by the leadyng of a starre diddest manifest thy onely begotten sonne to the Gentiles: Mercifully graunt that we whiche know thee now by fayth, may after this life haue the fruition of thy glorious

rious Godhead, through Christe our Lorde.

The Epistle.

For thys cause I Paule am a prysoner of Jesus ^{Eph. iii.} Christe for you heathen: if ye haue hearde of the ministracion of the grace of God, which is geuen me to youward. For by reuelacion shewed he the misterie vnto me, as I wrote afore in fewe woordes, wherby, when ye reade, ye maye vnderstande my knowledge in the misterye of Christe: whiche misterie in times passed was not opened vnto the sonnes of men, as it is now declared vnto hys holy apostles and prophetes by the spirite: that the Gentiles shoulde be inheritous also, and of the same bodye, and partakers of his promise in Christe, by the meanes of the Gospel, whereof I am made a minister, accordyng to the gifte of the grace of god, whiche is geuen vnto me after the workyng of hys power. Vnto me the leaste of all saintes is this grace geuen, that I shoulde preache amonge the Gentiles, the vnsearcheable riches of Christe, and to make all men see what the felowshipe of the misterie is, whyche from the beginnyng of the worlde, hath bene hyd in God, whiche made all thinges through Jesus Christ: to the entente, that now vnto the rulers and powers in heauenly thinges, might be knowen, by the congregacion, the manifolde wisdom of God, accordyng to the eternall purpose whiche he wrought in Christ Jesu our lorde, by whom wee haue boldenesse and entraunce, with the confidence whiche is by the faith of him.

The Gospel.

When Jesus was borne in Bethleē a city of Iury, in the tyme of Herode the kyng: Beholde, there came ^{Mat. iii} wise men from the East to Ierusalē, sayng: where is he that is borne kinge of Jewes? For wee haue sene hys starre in the East, and are come to worship him. When Herode the kyng had hearde these thynges, he was troubled and all the cite of Ierusalem with him. And when he had gathered al the chiefe priestes and scribes of the people together, he demaunded of them where Christe shoulde be borne. And they saide vnto him: at Bethleem in Iurie.

C. iii.

For

At the Communion.

For thus it is written by the prophete: And thou Bethleem in the land of Iury, art not the leaste among the princes of Iuda, for oute of thee there shal come vnto me the capitain that shall gouerne my people Israel. Then Herode (when he had priuely called the wise men) he inquired of them diligentlve what tyme the starre appeared, and he bad them go to Bethleem, and said: go your waye thither and serche diligentlve for the childe. And when ye haue found him, bryng me worde againe, that I maye come and worship him also. when they had heard the kinge, they departed: and loe, the starre whiche they sawe in the Easte, wente beefore them tyll it came and stode ouer the place wherein the childe was. whē thei sawe the starre, thei were exceeding glad and wente in to the house, and founde the childe with Mary his mother, and fel downe flat and worshipped him, and opened their treasures and offred vnto him gyftes: Golde, Frankinsence, and Mirre. And after they were warned of God in slepe (that they should not go againe to Herode) they returned into their owne countrey another waie.

At Euenlong.

The firste lesson. Esay. xlix. vnto the ende.
The.ii. lesson. Iohn. ii. After this he wente downe to Capernaum. vnto the ende.

The firste Sonday after the Epiphanye.

Psquequo
domine Psal.
xiii.

Howe longe wilt thou forget me, O Lorde, for ever:
howe long wilt thou hide thy face from me:
howe longe shall I seke counsaile in my soule,
and be so vexed in my hearte: how long shall mine enemye triumphe ouer me:

Consider and heare me, o lorde my God: lighten myne eyes that I slepe not in death.

Leste myne enemye saie, I haue preuailed againste him: for if I be cast downe, they that trouble me will reioyce at it.

But my truste is in thy mercye: and my hear te is ioyfull in thy saluacion.

I wil sing of the lorde, because he hath dealt so lovingly

ly with me: (yea I will prayse the name of the Lorde the moste highest.)

Gloꝛy be to the father. &c. As it was in the beginning. &c.

The Collect.

Lorde we beseeche thee, mercifullye to receyue the prayers of thy people whiche call vpon thee: and graunt that they maye both perceyue and knowe what thinges they ought to do, and also haue grace and power faithfully to fulfill the same.

The Epistle.

Beseeche you therefore brethren, by the mercifulnes of God, that ye make youre bodies a quicke sacrifice, holy and acceptable vnto God, whiche is your resonable seruyng of god, and fashion not your selves like vnto this world: but be ye chaunged in your shape by the renning of your minde, that ye maie proue what thing that good and acceptable and perfect will of god is. For I saye (throughe the grace that vnto me geuen is) to every man amonge you, that no man stand hygh in his owne conceite, more then it becomineth hym to esteeme of hymselfe: but so iudge of him selfe, that he be gentle and sobre, according as God hath dealt to every man the measure of faith: for as we haue many membres in one body, and all membres haue not one office: so we being many, are one body in Christ, and every man among our selues, one anothers members.

R. om. xii.

The Gospel.

The father and mother of Iesus wente to Hierusalem after the custome of the feast day. And when they had fulfilled the dayes: as they returned home, the child Iesus abode still in Jerusalem, and his father and mother knewe not of it: but they, supposyng hym to haue beene in the cūpanye, came a dayes iourney, and sought hym amōg their kinsfolke and acquaintaunce. And when they found hym not, they went backe again to

I. wt. H.

C. iij.

Jerusalem,

At the Communion.

Jerusalem, and soughte hym. And it fortuneth that after three dayes, they founde him in the temple, sitting in the midst of the doctours, hearing them, and posing them. And all that heard hym, were astonied at his vnderstanding and answers. And when they sawe hym, they marvelled, and his mother sayd vnto him: Sonne, why haste thou thus dealte with vs? Beholde, thy father and I have sought thee sorowful. And he said vnto them: how happened it that ye sought me? wiste ye not that I must go about my fathers busines? And they vnderstode not that saying, whiche he spake vnto them. And he went downe with them, and came to Nazareth, and was obedient vnto them: but his mother kept all these sayings together in her heart. And Jesus prospered in wisdom and age, and in fauour with god and men.

The second Sondaye.

Dixit Insipiens
Psal. xliii.



He foole hath sayd in his heart: there is no god. They are corrupte and become abominable in theyr doinges: there is not one that doeth good (no not one.)

The lord looked downe from heauen vpon the children of men: to see if there were any that woulde vnderstand and seeke after God.

But they are all gone out of the way, they are altogether become abominable: there is none that doeth good (no not one.)

Their throte is an open sepulchre: with their tongues they haue deceyued, the poyson of Aspes is vnder theyr lippes.

Theyr mouth is full of curslyng and bitternes: theyr feete are swift to shed bloud.

Destruction and unhappines is in their wayes: and the way of peace haue they not knowen, there is no feare of God before theyr eyes.

Haue they no knowlege, that they are all suche woozkers of mischief, eating vp my people as it were bread, and call not vpon the Lorde?

There were they brought in great feare (euen where no feare was) for god is in the generation of the righteous. As for you, ye haue made a mocke at the counsayl of the poore:

poore: because he putteth his trust in the lorde.

who shall geue saluacion vnto Israell out of Sion: when the lorde turneth the captiuitie of his people: then shall Jacob reioyte and Israell be glad.

Glorie be to the father. &c. As it was in the beginning. &c.

The Collect.

Almightie and euerlasting God, whiche dooest gouerne all thinges in heauen and earthe: mercifully heare the supplications of thy people, and graunt vs thy peace all the dayes of our life.

The Epistle.



Seeing that we haue dyuerse gyftes, according to the grace that is geuen vnto vs: if any man haue the gift of prophesy, let hym haue it, that it be agreeing to the faith. Let hym that hath an office waite on his office. Let hym that teacheth, take hede to his doctrine. Let hym that exhorteth, geue attendaunce to his exhortacion. If any man geue, let hym do it with singlenes. Let hym that ruleth, doe it with diligence. If any man shew mercy, let him doe it with cheerefulnes. Let loue be with out dissimulation. Hate that whiche is euill, and cleaue vnto that whiche is good. Be kynde one to an other with brotherly loue. In geuing honour goe one before an other. Be not slothfull in the busines which ye haue in hand. Be seruēt in the spirite. Apply your selues to the time. Reioyce in hope. Be patient in tribulation. Continue in praier. Distribute vnto the necessitie of the sainctes. Be ready to harbour. Blesse them whiche persecute you: blesse, I say, and curse not. Be mery with them that are mery: wepe also with them that wepe: bee of like affeccion one to wardes another. Bee not hie minded, but make youre selues equall to them of the lower sorte.

Rom. XII.

The Gospell.



And the third daye was there a mariage in Cana a citie of Galile, and the mother of Iesus was there. And Iesus was called (and his disciples) vnto the

Ihon. ii.

At the Communion.

the mariage. And when the wine fayled, the mother of Jesus laide vnto him: thei haue no wine. Jesus said vnto her: woman, what haue I to doe with thee: mine houre is not yet come. His mother said vnto the ministers: whatsoeuer he sayeth vnto you, do it. And there were standyng there vi. waterpottes of stone, after the maner of the purifying of the Jewes, conteyning. ii. oz. iij. fyryns a peece. Jesus sayde vnto them: fill the water pottes with water. And they filled them vp to the brimme. And he laide vnto them: draw out nowe, & beare vnto the Gouernour of the feast. And thei bare it. whē the ruler of the feast had tasted the water that was turned into wine, & knew not whence it was (but the ministers, whiche drew the water, knewe) he called the bridegrome, and said vnto him: Euerie man at the beginning doth set forth good wine, and when men be dronke, then that whiche is wooꝛse, but thou hast kepte the good wine vntill now. This beginning of miracles did Jesus in Cana of Galile, and shewed his gloꝛye, and his disciples beleued on him.

The thirde Sondag.

Domine quis
habitabit.
Psal. xv.



Dide, who shall dwelle in thy tabernacle: who shall reſte vpon thy holye hyl:

Even he that leadeſh an vncorrupte lyfe, and doth the thing whiche is right: and ſpeaketh the trueth from his hearte.

He that hath vſed no deceypte in his tongue: nor done euill to his neighbour, and hath not ſlaundered his neighbours.

He that ſetteth not by hymſelfe, but is lowelye in his owne eyes: and maketh much of them thain feare the lord.

He that ſweareth vnto his neyghbour and diſapointeth hym not: though it were to his owne hinderaiunce.

He that hath not geuen his money vnto vſury: nor taken rewarde againſt the innocente.

Whoso dothe theſe thinges: ſhall neuer fall.

Gloꝛy be to the father. &c. As it was in the beginning. &c.

The Collect.

A Almighty and everlaſting God, mercifully looke vpon oure infirmities, and in all our daungiers and neceſſities,

cessities, stretche forth thy ryghte hande to helpe and defende vs, through Christ our Lorde.

The Epistle.

Be not wise in your owne opinions. Recompence to *Roma. xij.*
no man euill for euill. Prouide aforehand thinges honest, not only before God, but also in the syghte of al men. If it be possible (as muche as is in you) liue peaceablye with al men. Dearely beloued, auenge not youre selues, but rather geue place vnto wrath. For it is written: vengeance is mine, I will reward sayth the lorde. Therefore, yf thyne enemye hunger, fede him: yf he thirst, geue him drynke. For in so doing, thou shalte heape coales of fyre on his head. Be not overcome of euill, but overcome euill with goodnes.

The Gospell.

When he was come downe from the mountaine, *Math. viij.*
muche people folowed him. And beholde, there came a Lepre and worshypped him, saying: Maister, if thou wylte, thou canst make me cleane. And Jesus putte forth his hande and touched him, saying: I wil, bee thou cleane: and immediatlye his Leprosye was cleansed. And Jesus saide vnto him: see thou tel no manne, but goe and shew thy selfe to the priest, & offer the gift (that Moses comaunded to be offered) for a witnesse vnto them.

And when Jesus was entred into Capernaum, there came vnto him a Centurion, and besought hym, saying: Maister, my seruaunt lyeth at home sicke of the palsey, and is grenously pained. And Jesus said: when I come vnto him I wil heale him. The Centurion answered, and said: Sir I am not woorthie that thou shouldeste come vnder my roofe: but speake the woorde only, & my seruaunt shal be healed. For I also my selfe am a mā subiect to the autoritie of another, and haue souldiers vnder me: and I say to this man, goe, and he goeth: and to an other man, come, and he cummeth: and to my seruaunt, doe this, and he doeth it.

When Jesus heard these wordes, he merueiled, and saide to them that folowed hym: verely I say vnto you, I haue not founde so great fayth in Israell. I saye vnto you, that many shall come from the East, and weste, and shall reste with

At the Communion.

with Abraham, and Isaac and Jacob, in the kyngdome of heauen: but the children of the kingdome shalbe caste out into vtter darkenes, there shalbe weping and gnashing of teeth. And Iesus sayde vnto the Centurion: Goe thy way, and as thou beleuest so bee it vnto thee: and his seruaunt was healed in the selfe same houre.

The.iiii. Sunday.

Quare fieri
muerūt gētes.
Psal. ii.



Why do the heathen so furiously rage together: and why do the people imagyn a vaine thing: The kinges of the earthe stande vp, and the rulers take counsel together: against the lorde and against his anoynted.

Let vs breake theyr bondes a sunder: and cast away theyr coardes from vs.

He that dwelleth in heauen, shall laugh them to scorne: the lorde shall haue them in derision.

Then shall he speake vnto them in hys wraathe: and bere them in his sore dyspleasure.

Yet haue I set my kyng: vpon my holy hill of Sion. I will preache the lawe, whereof the Lorde hath sayde vnto me: thou art my sonne, this day haue I begotten thee.

Desyre of me, and I shall geue thee the heathen for thine inheritauce: and the vttermost partes of the earth for thy possession.

Thou shalt bruse them with a rod of yron: and breake them in pieces lyke a potters vessell.

Be wise nowre therfore, o ye kinges: be learned ye that are iudges of the yearth.

Serue the lorde in feare: and reioyse (vnto hym) with reuerence.

Kisse the sonne lest he be angrie, and so ye perishe from the righte way: if his wraath be kindled (yea but a litle) blessed are all they that put theyr trust in him.

Glozy be to the father, and to the sonne, and to the .ꝑc.

As it was in the beginning, is nowe & euer shalbe. .ꝑc.

The Collect.

God, whiche knoweste vs to bee set in the myddest of so many and great daungers, that for mānes trailnes we cannot

cannot alwayes stande vprightly: Graunt to vs the health of body and soule, that all those thinges whiche we suffer for synne, by thy helpe we may well passe and overcome, through Christ our lord.

The Epistle.



Et euery soule submit hymselfe vnto the auctoritie of the higher powers: for there is no power but of God. The powers that be, are ordeined of God, whosoever therefore resisteth power, resisteth the ordinaunce of God: But they that resist, shall receyue to themselves danacion. For rulers are not feareful to them that do good, but to them that do euill. wylt thou be without feare of the power: do wel then, & so shalt thou be praysted of the same: for he is the minister of God, for thy wealth. But & yt thou do that which is euill, then feare, for he beareth not the swerde for nought: for he is the minister of God to take vengeance on hym that doth euill. wherfore, ye must nedes obey, not onely for feare of vengeance, but also because of conscience: and euen for this cause paie ye tribute: for they are Goddes ministers seruing for the same purpose. Geue to euery man therefore his duetie: tribute, to whom tribute belongeth: custome, to whom custome is due: feare, to whom feare belongeth: honour, to whom hono: pertaineth. Rom. Xiii

The Gospel.



And when he entred into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuche that the ship was covered with waves, but he was a slepe. And his disciples came to him, & awoke him, saying: Maister saue vs, we perishe. And he saith vnto the: why are ye fearfull, O ye of little faith? Then he arose, & rebuked the windes & the sea & there folowed a great calme. But the men meruayled, saying: what maner of man is this, that both wyndes and sea obey him? And when he was come to the other syde, into the countrey of the Gergesites, there met him ii. possessed of devils, whiche came out of the graues, and were out of measure Math. viii

At the Communion.

measure fierce, so that no man might go by that way. And beholde, they cryed out, saying: O Iesu, thou sonne of God, what haue we to do with thee? Art thou come hither to torment vs before the tyme? And there was a good way of from them, a heerd of many Swine feeding. So the devils besought him, saying: If thou cast vs out, suffre vs to goe into the heerde of Swine. And he sayd vnto them: go your wayes. Then went they out and departed into the heerde of swyne. And beholde, the whole heerde of swyne was caried hedlong into the sea & perished in the waters. Then they that kept them fled, and went theyr wayes into the citie, and tolde euery thing, & what had happened vnto the possessed of the devils. And beholde, the whole citie cæ out to mete Iesus: and when they sawe him, they besought him that he would depart out of theyr coastes.

The .v. Sonday.

Exaudiat te
dominus
Psal. xx.



The Lorde heare thee in the daye of trouble: the name of the God of Jacob defende thee.

Sende thee helpe from the Sanctuary: and strength thee out of Sion.

Remembre all thy offeringes: and accept thy bzent sacrifice.

Graunt thee thy heartes desyre: and fulfill all thy mynde.

We will reioyce in thy saluacion, and triumphe in the name of the Lorde oure God: the Lorde perfourme all thy petitions.

Nowe knowe I that the Lorde helpeth his annoynted, and wyll heare hym from his holy heauen: euen with the whollsome strength of his right hand.

Some put their trust in Chariotes, and some in horses: but we will remembre the name of the lorde our God.

They are brought doune and fallen: but we are rysen and stand vpright.

Save lorde, and heare vs, O kyng of heauen: when we call vpon thee.

Glory be to the father, and to the sonne &c.

As it was in the beginning. &c.

The

The Collect.

Lorde we beseeche thee to kepe thy Church & household continually in thy true religion: that they whiche do leane onlye vpon hope of thy heauenly grace, may euermore bee defended by thy mightie power: through Christ our lord.

The Epistle.

Put vpon you as the electe of God, tendre mercy, kyndnes, humblenes of mynde, mekenes, long suffering, forbearynge one another, and forgeuyng one another, if any man haue a querell against another: as Christ forgave you, euen so do ye. Aboue all these thinges, put on loue, whiche is the bond of perfectnes. And the peace of God rule in your heartes: to the whiche peace ye are called in one bodye: And see that ye bee thankfull. Let the worde of Christ dwell in you plenteously, with all wisdom. Teache and exhorde your owne selues in psalmes and hymnes and spirituall songes, syngyng with grace in your hartes to the lord. And whatsoeuer ye doe in worde or deede, dooe all in the name of the lord Iesu, geuing thanks to God the father by hym. Colos. iii.

The Gospell.

The kyngdome of heauen is like vnto a manne Math. xlii. whiche sowed good seede in his fielde: but while men slept, his enemy came, and sowed tares amonge the wheat, and went his waye. But when the blade was sprong vp, and had brought furth fruite, then appeared the tares also. So the seruauntes of the housholder came, and said vnto him: Sir, diddest not thou sowe good seede in thy fielde: from whence then hath it tares: he sayde vnto them: the enuyous man hath done this. The seruauntes sayd vnto hym: wilt thou then that we go and weede them vp: But he sayde, naye: lest while ye gather vp the tares, ye plucke vp also the wheat with them: lette bothe growe together vntill the haruest: and in tyme of haruest, I will say to the reapers: gather ye firste the tares and bynde them together in sheues to be brent: but gather the wheat into my barne.

The

The Communion.

The vi. sonday (if there be so many) shall haue the same Psalme, Collect, Epistle, and Gospell, that was vpon the .v.

The sonday called Septuagesima.

Dominus
regit.
Psal. xciii.



The Lorde is my Sheparde : therefore can I lacke nothing.

He shall feede me in a grene pasture: and leade me forth belyde the waters of comfort.

He shall conuerte my soule: and brynge me forth in the pathes of righteousnes, for his names sake.

Yea, though I walke through the valley of the shadowe of death: I will feare no euill, for thou art with me, thy rodde and thy staffe cumforthe me.

Thou shalt prepare a table before me against them that trouble me : thou haste annointed my heade with oyle, and my cup shalbe full.

But thy louyng kyndenes and mercy shall folowe me all the dayes of my lyfe: and I will dwell in the house of the lorde for euer.

Glozy be to the father, and to the sonne, and to the holy ghost.

As it was in the begynning, is now, and euer shalbe, worlde without ende. Amen.

The Collect.

O Lord, we beseeche thee fauourably to heare the praiers of thy people, that we whiche are iustly punished for our offences: may be mercifully deliuered by thy goodnes, for the glozy of thy name, through Jesu Christ our sauour, who lieth and reigneth. &c.

The Epistle.

1. Cor. ix.



Erceyue ye not, howe that they whiche runne in a course, runne all, but one receiueth the reward: So runne that ye may obtayne : Every man that proueth masteries, abstaineth from all thinges. And they do it to obtain a crowne that shal perishe, but we to obtayne an everlasting crowne. I therefore so runne, not as at an vncertaine thing. So fyght

fight I, not as one that beateth the ayre: but I tame my body, and byng it into subieccion, lest by any meanes it come to passe, that when I haue preached to other, I my selfe shoulde be a castawaye.

The Gospell.

The kyngdome of heauen is lyke vnto a manne that is an housholder, which went out early in the morning to hyre labourers into his vineyard. And whē the agremente was made with the labourers for a peny a daye, he sent them into his vyneyarde. And he went out about the thirde houre, and sawe other standing idle in the markette place, and sayd vnto them: Go ye also into the vyneyarde, and whatsoeuer is right, I wyll geue you. And they went theyr waye. Againe he went out about the vi. & ix. houre, and dyd lyke wyse. And about the xi. houre he went out, and founde other standing idle, and sayd vnto them: why stand ye here al the daie idle? They sayde vnto hym: because no man hath hyred vs. he sayeth vnto them: Go ye also into the vyneyarde, and whatsoeuer is right, that shall ye receiue. So, when euen was come, the lorde of the vyneyarde said vnto his steward: call the laborers and geue them theyr hyre, beginning at the last vntill the fyrst. And whē they did come that came about the xi. houre they receiued every man a peny: But when the first came also, they supposed that they shoulde haue receiued more, & they lyke wyse receiued every man a peny. And when they had receyued it, they murmured agaynst the goodman of the house, saying: these last haue wrought but one houre, & thou hast made them equall with vs, whyche haue borne the burthen and heate of the day. But he answered vnto one of them, and said: Frende, I do thee no wrong, diddest thou not agree with me for a peny? Take that thyne is, and go thy waye: I wyll geue vnto this last, euen as vnto thee. Is it not lawfull for me to do as me lusteth with mine owne goodes? Is thine eye euil because I am good? So the last shalbe first, and the first shalbe last. For many be called, but fewe be chosen.

Mat. xx.

The sonday called Sexagesima.

D. i.

The

At the Communion.

Dominica
terra,
psal. xxxiii.

The yearth is the Lordes, and all that therin is: the
compasse of the worlde, and they that dwell therein.
For he hath founded it vpon the seas: and pre-
pared it vpon the fluddes.

Who shall ascende into the hyll of the Lord: or who
shall ryse vp in his holy place?

Euē he that hath cleane handes and a pure heart: and
that hath not lifte vp his mynde vnto vanitie, nor sworn
to deceiue his neyghbour.

He shall receyue the blessing from the Lord: and right-
eousnes from the God of hys saluation.

This is the generation of them that seke hym: euē of
them that seke thy face, O Iacob.

Lift vp your heades (O ye gates) and be ye lift vp by
euēlastyng doores, and the kyng of glory shall come in.

Who is this kyng of glory: it is the Lord, strong and
mightie: euē the Lord myghtie in battayll.

Lift vp your heades (O ye gates) and be ye lyft vp by
euēlastyng doores, and the kyng of glory shall come in.

Who is this kyng of glory: euē the Lord of hostes, he
is the kyng of glory.

Glory be to the father and to the sonne. &c.

As it was in the begynnyng. &c.

The Collect.

Lorde God, which seest that we put not our trust in a-
ny thyng that we do: mercifully graunt that by thy po-
wer we maye be defended agaynst all aduersytye, through
Jesus Christe our Lord.

The Epistle.

1. Cor. xi.



I suffer fooles gladly, seeing ye youre selues are
wyle. For ye suffer if a man bryng you into bon-
dage: if a man deuour: if a mā take: if a man exalt
himselfe: if a man smite you on the face. I speake
as concernyng rebuke, as though we had been weake in
this behalfe. Howbeit, wherinsocuer any mā dare be bolde
(I speake foolishly) I dare be bolde also. They are hebrues,
euē so am I. They are Israelytes, euē so am I. They
are

are the seede of Abraham, euen so am I. They are the ministers of Christe, (I speake as a foole) I am more: In labours more abundaunt: In stripes above measure: In prison more plenteously: In death ofte: Of the Jewes fye tymes receiued I xl. stripes saue one: Thise was I beaten with rods: I was once stoned: I suffered thise shipwracke: Night and daye haue I been in the depe sea. In iorneyng often: in perils of waters: in perils of robbers: in ieopardyes of myne owne nation: in ieopardyes among the heathen: in perils in the cytie: in perils in wylderhes: in perils in the sea: in perils among false brethren: in labour and trauayle: in watchynges often: in hunger and thyrt: in fastynges often: in cold and nakednes: beside the thinges which outwardly happen vnto me, I am combred dayly, and do care for al congregacions. who is weake, and I am not weake: who is offended, and I burne not: If I muste nedes boast, I wil boast of the thinges that concerne myne infirmities. The God & father of our Lorde Jesus Christ, whiche is blessed for euermore, knoweth that I lye not.

The Gospell.



When much people were gathered together, & were come to hym out of all cyties, he spake by a similitude. The sower went out to sow his seed: and as he sowed, some fell by the way side, and it was trodden doune, and the foules of the ayre deuoured it vp. And some fel on stones, and as sone as it was sprung vp, it withered away, because it lacked moistnes. And some fell among thornes, and the thornes sprang vp with it & choked it. And some fel on good ground, and sprung vp and bare fruite an hundred fold. And as he sayed these thinges, he cryed: he that hath eares to heare, let hym heare. And his discyples asked hym, sayng: what maner of similitude is this? And he sayed: vnto you it is geuen to knowe the secretes of the kingdome of God: but to other by parables, that whē they see, they should not see, & when they heare, they should not vnderstand. The parable is this: The seed is the worde of god: those that are beside the way, are they that heare: then cometh the deuyl and taketh away the worde out of theyr heartes,

Luc. viii.

D. ii.

At the Communion.

heartes, lest they should beleue and be saued. They on the stones, are they whiche when they here, receyue the word with ioye: & these haue no rotes, which for a while beleue, in tyme of temptacion go awaye. And that whiche fell among thornes, are they which when they haue heard, go furth, and are thoked with cares and ryches, and voluptuous lyuing, and bring furth no fruite. That which fell in the good ground, are they whiche with a pure and good hearte, heare the worde and kepe it, and bryng furth fruite through patience.

The sonday called Quinquagesima.

Twice me do
mine psal.
xxvi.



Examine me, O Lorde, for I haue walked innocently: my trust hath been also in the Lord, therfore shall I not fall.

Examine me, O Lord, and proue me: trye out my raynes and my heart.

For thy louingkindnes is before mine eyes: and I wyll walke in thy trueth.

I haue not dwelt with bayne persons: neither wyll I haue felowship with the deceiptfull.

I haue hated the congregacion of the wycked: and will not lye among the vngodly.

I wyll walsh my handes in innocency, O Lorde: and so wyll I go to thyne alter.

That I maye shewe the voyce of thankesgeuyng: and tell of all thy wonderous workes.

Lorde, I haue loued the habytacyon of thy house: and the place where thyne honour dwelleth.

O shut not vp my soule with the synners: nor my lyfe with the bloudthirsty.

In whose handes is wickednes: and theyr ryght hand is full of gyftes.

But as for me I will walke innocently: O Lorde deliuer me, and be mercyfull vnto me.

My foote standeth ryghte: I wyll prayse the Lorde in the congregacions.

Glozy be to the father. &c.

As it was in the beginning. &c.

The Collect.

O Lord which doest teach vs, that al our doynges without charitie are nothyng worth: sende thy holy ghost and powre into onre heartes that moste excellent gyfte of charitie, the very bond of peace and all vertues, without the whiche, whosoever lyueth is counted dead before thee: Graunte thys; for thy onlye sonne Iesus Chyestes sake.

The Epistle.

i Cor. xiii.

Though I speake with the tongues of men and of aungels, and haue no loue, I am euen as sounding brasle, or as a tynklyng Cymball. And though I could prophesy, and vnderstoode all secretes, and al knowledge: yea, if I haue al faith, so that I can moue mountaines out of theyr places, and yet haue no loue, I am nothyng. And though I bestow all my goodes to fede the poore, and though I gaue my body euen that I burned, and yet haue no loue, it profyteth me nothyng. Loue suffreth long, and is courteous: loue enuieth not: loue doeth not frowardly, swelleth not, dealeth not dishonestly, seketh not her owne, is not prouoked to anger, thynketh none euyl, reioyseth not in iniquitie. But reioyseth in the trueth, suffereth all thynges, beleueth all thynges, hopeth all thynges, endureth al thinges. Though that propheciying faile, either tongues cease, or knowledge vanyshe awaye, yet loue faileth neuer awaye. For our knowledge is vnperfecte, and our propheciying is vnperfecte: But when that which is perfect is come, the that which is vnperfecte shalbe done awaye. When I was a childe, I spake as a childe: I vnderstode as a childe: I imagyned as a childe. But assone as I was a man, I put awaye chylidshnes. Nowe we se in a glasse, euen in a darke speaking: but then shal wee see face to face. Nowe I know vnperfectely: but then shal I knowe euē as I am knowen. Now abideth faith, hope, and loue, euen these thre: but the chiefe of these is loue.

The Gospell.



Iesus toke vnto him the xii. and said vnto the: behold, we go by to Ierusalem, & all shalbe fulfilled that are written by the Prophetes, of the sonne of

Luc. xviii.

D.iii.

manne.

At the Communion.

man. For he shalbe deliuered vnto the gentyles, and shal be mocked and despitefully intreated and spitted on. And when they haue scourged him, they wyll put him to death, and the thyr'd day he shal rylse again. And they vnderstode none of these thinges. And this saying was hid from them, so that they perceyued not the thynges which were spoken. And it came to passe, that as he was come nigh vnto beryco, a certayne blynde man sate by the hye waye side, beggng. And when he heard the people passe by, he asked what it ment. And they said vnto him, that Iesus of Nazareth passed by. And he cryed, saying: Iesu thou sonne of David, haue mercy on me. And they which went before rebuked hym, that he shoulde holde his peate. But he cryed so muche the more: thou sonne of David haue mercy on me. And Iesus stoode styll, and commaunded hym to be brought vnto him. And when he was come nere, he asked him, saying: what wilt thou that I do vnto thee: and he sayd: Lorde, that I may receiue my sight. And Iesus said vnto him: receiue thy sight, thy faith hath saued thee. And immediatly he receyued his sight, and folowed hym praysing God. And al the people, when thei sawe it, gaue praise vnto God.

¶ The fyrst day of lent, commonly
called Ashwednesdaye.

Domine ne,
psal. vi.



O Lorde, rebuke me not in thyne indignacion: neither chasten me in thy displeasure.

Haue mercy vpon me, O Lorde, for I am weak: O Lorde heale me, for my bones are vexed.

My soule also is sore troubled: but Lorde howe long wilt thou punyssh me?

Turne thee, O Lorde, and delyuer my soule: Oh saue me for thy mercies sake.

For in death no man remembreth thee: and who wyll gene thee thankes in the pyt?

I am wery of my groning, every night washe I my bed and water my couche with my teares.

My beautie is gone for very trouble: and worne away because of all myne enemyes.

Away fro me all ye that worke vanytie: for the Lorde hath hearde the voyce of my wepyng.

Th

The Lorde hath heard my petition: the Lorde wyll receiue my praier.

All myne enemies shalbe confounded and sore vexed: they shalbe turned backe and put to shame sodainly.

Glozy be to the father. &c.

As it was in the beginning. &c.

The Collect.

Almyghtie and euerlasting God, which hatest nothing that thou haste made, and doest forgeue the synnes of al them that be penitent: Create and make in vs newe and contrite heartes, that wee worthely lamenting our synnes, and knowlegynge oure wretchednes, maye obtayne of thee, the God of all mercye, perfecte remyssion and forgeuenes, through Iesus Christ.

The Epistle.

Turne you vnto me with al your heartes, with fast^{Ios. ii.} ing, wepyng and mournyng: rente youre heartes, and not your clothes. Turne you vnto the Lorde your God, for he is gracious and merciful, long suffering, and of greate compassion, and ready to pardon wickednes. Then (no doubt) he also shall turne and forgeue: and after his chastenyng he shall let your increase remaine for meate and drynke offerynges vnto the Lorde your God. Blowe out with the trompet in Sion, proclaime a fastyng, call the congregacion, and gather the people together: warne the congregacion, gather the elders, bring the childre and sucklings together. Let the byrdgroine go furth of his chambr, and the bride out of her closet. Let the priestes serue the Lorde betwene the porche and the alter, weping and sayyng: be fauorable, O Lorde, be fauorable vnto thy people: let not thyne heritage bee brought to suche confusion, lest the heathen be lordes therof. wherfore should they saye among the heathen: where is nowe they? God?

The Gospell.

When ye faste, be not sadde as the hypocrites are, for^{Math. vi.} they disfigure theyr faces that it may appeare vnto men howe that they fast. Verely I say vnto you, they haue theyr rewarde. But thou, when thou fasteste,

D. iiii.

annoynte

At the Communion.

annointe thyne head, and washe thy face, that it appear not vnto men howe that thou fasteste, but vnto thy father whyche is in secreete: and thy father which seeth in secreete, shal reward thee openly. Laye not vp for your selues treasure vpon earth, where the rust and moth doth corrupt, and where theues breake through and steale. But laye vp for you treasures in heauen, where neither rust nor moth doth corrupt, & where theues do not breake through nor steale. For where your treasure is, there wil your heartes be also.

The first Sondaye in Lent.

Beati quorum
psal. xxxii.



Blessed is he, whose vnryghteousnes is forgivenen: and whose synne is couered.

Blessed is the man, vnto whome the Lord imputeth no sine: and in whose spirite there is no guile.

For while I helde my tongue: my bones consumed awaye thorough my dayely complayning,

For thy hande is heavy vpon me both day and night: and my moysture is lyke the droughth in Sommer.

I wyl knowlage my synne vnto thee: and myne vnryghteousnes haue I not hyd.

I sayd, I wyl confesse my synnes vnto the Lorde: and so thou forgauest the wyckednes of my synne.

For this shall euery one that is godly, make his prayer vnto thee, in a tyme when thou maiest bee found: but in the great water floudes, they shall not come nye hym.

Thou art a place to hyde me in, thou shalt preserue me from trouble: thou shalt compasse me about with songes of deliuerance.

I wyl enforme thee and teache thee in the waye wherein thou shalt go: and I wyl guyde thee with mine eye.

Be not ye lyke horse and Ass, which haue no vnderstandyng: whose mouthes muste be holden with bitte and bridle, lest they fall vpon thee.

Great plagues remaine for the vngodly: but whoso putteth his trust in the Lorde, mercy embraceth hym on euery side.

Be glad, O ye righteous, and reioyce in the Lorde: and be ioyfull all ye that are true of heart.

Glor

Glorie be to the father, and to the sonne: and to the holy
ghoste.

As it was in the beginning, and is now, and euer shal
be: worlde without ende. Amen.

The Collect.

O Lord, whiche for oure sake dyddeste faste fortye
dayes and fortye nightes: Geue vs grace to vse
suche abstinence, that our fleshe beyng subdued to
the spirite, wee maye euer obeye thy Godlye mocions, in
righteousnes and true holynes, to thy honour and glorie:
whiche lyueste and reigne. &c.

The Epistle.

Was helpers exhort you, that ye receiue not the
grace of god in vain. For he saith: I haue heard ii. Cor. vi.
thee in a time accepted: and in the daye of salua-
cion haue I succoured thee. Beholde, now is
that accepted tyme: beholde now is that daye of
saluacion. Let vs geue no occasion of euill, that in oure of-
fice be found no faute, but in all thynges let vs behaue our
selues as the ministers of God: In much pacience, in afflic-
tions, in necessities, in anguishes, in stripes, in prisōmētes,
in stripes: in labours, in watchinges, in fastynges, in pure-
nes, in knowledge, in long sufferynge, in kyndnes, in the ho-
ly gost, in loue vnfayned, in the worde of trueth, in the po-
wer of God: by the armour of righteousness of the ryghte
hande and on the left: by honoure and dyshonoure: by euill
reporte and good report: as deceiuers, and yet true: as vn-
known, and yet known: as dying, and beholde we lyue:
as chastened and not kyllled: as sorowinge and yet alwaye
mery: as poore and yet make many ryche: as hauyng no-
thyng, and yet possessyng all thynges.

The Gospell

When was Jesus led awaye of the spirite into wyl-
dernesse, to be tempted of the deuyl. And when he Math. iiii.
had fasted forty daies and forty nightes, he was
at the laste an hungred. And when the tempter
came

At the Communion.

came to hym, he said: yf thou be the sonne of God, commaund that these stones be made bread. But he answered and said: it is written, man shall not live by bread only but by every word that proceedeth out of the mouth of God. Then the devyll taketh hym vp into the holy cytye, and setteth hym on a pynacle of the temple, and sayeth vnto hym: if thou be the sonne of God, cast thy selfe doune hether long. For it is written: he shall geue his Angels charge ouer thee, and with their handes they shall holde thee lest at any tyme thou dash thy foote agaynst a stone. And Jesus said vnto him: it is written againe: Thou shalt not tempt the Lorde thy God. Againe, the devyll taketh hym vp into an exceeding hygh mountaine, and sheweth hym the kyngdomes, of the worlde, and the glory of them, and sayeth vnto hym: all these wyll I geue thee, if thou wilt fall doune and worship me. Then saith Jesus vnto hym: Auoide Sathan, for it is written: Thou shalt worship the Lorde thy God, and him onely shalt thou serue. Then the devyll leaueth hym, and beholde, the Angels came and ministred vnto hym.

The seconde Sonday.

De profundis,
psal. cxxx.



Out of the depe haue I called vnto thee, O Lorde.
Lorde heare my voyce.
Oh let thine cares consider well: the voice of my complaynte.

If thou Lorde wylt be extreme to marke what is done amysse: Oh Lorde, who may abyde it?

For there is mercy with the: therfore shalt thou be feared.

I looke for the Lorde, my soule doth wayte for him: in his worde is my trust.

My soule flyeth vnto the Lorde, before the mornynge watche: I saye, before the mornynge watche.

O Israel trust in the Lorde, for with the Lorde there is mercy: and with hym is plenteous redemption.

And he shall redeeme Israell: from all his synnes.

Glorie be to the father, and to the sonne. &c.

As it was in the begynnyng, &c.

The Collect.

Almyghtie God, whiche doest see that we haue no power of our selues to help our selues: kepe thou vs both outwardlye in our bodyes, and inwardlye in oure soules, that we maye be defended from all aduersities which may happen to the bodye, and from all euill thoughtes whiche maie assault and hurte the soule: through Iesus Christ. &c.

The Epistle.

We beseeche you brethren, and exhort you by the Lord ^{i. T. J. iii.} Iesus, that ye increase more and more, euen as ye haue receyued of vs, howe ye ought to walke and to please God. For ye knowe what commaundementes we gaue you by our Lord Iesu Christ. For this is the wyll of God, euen your holynes, that ye should abstayne from fornicacion, and that euery one of you should knowe howe to kepe his vessel in holines and honoure, and not in the luste of concupiscence as do the heathen, which knowe not God: that no man oppresse and defraude his brother in bergayning: because that the lord is the auenger of al such thinges, as we tolde you before, and testified. For God hath not called vs vnto vncleynesse, but vnto holines. He therefore that despiseth, despiseth not man, but God, which hath sente his holye spirite among you.

The Gospell



Jesus went thence, and departed into the coastes of Tyre and Sidon: and behold, a woman of Canaan (whiche came out of the same coastes) cried vnto hym, saying: haue mercye on me, O Lord, thou sone of Dauid: my daughter is piteously vexed with a deuill. But he answered her nothing at al. And his discyples came and besought hym, saying: send her away, for she crieth after vs. But he answered, and saied: I am not sent, but to the lost shepe of the house of Israel. Then came she & worshipped hym, saying: Lord, help me. He answered & saied: it is not mete to take the childrens bread,

At the Communion.

bread, and cast it to dogges. She answered and said: trueth
Lorde, for the dogges eate of the crummes which fal from
their masters table. Then Iesus answered, and said vn-
to her: O woman, great is thy fayth, be it vnto thee, euen
as thou wyll. And her daughter was made whole euen at
the same tyme.

The.iii. Sonday.

Indica me
Deus. Psal
xlii.

Gue sentence with me (O God) and defende my
cause agaynst the vngodly people: Oh deliuer me
from the deceitfull and wycked man.

For thou art the God of my strength, why haste thou
put me from thee: and why go I so heauely, while the ene-
mye oppresseth me:

Oh, sende out thy lyght and thy trueth, that they maye
lead me: & bring me vnto thy holy hil, and to thy dwelling.

And that I maye go vnto the aultare of God, euen vn-
to the God of my ioye and gladnes: and vpon the harpe
wyl I geue thanks vnto thee (O God) my God.

Why art thou so heauy (O my soule:) and why art thou
so dysquieted within me.

O put thy trust in God: for I wil yet geue hym thanks
whiche is the helpe of my countenaunce and my God.

Glozy be to the father and to the sonne. &c.

As it was in the beginning. &c.

The Collect.

We beseeche thee almightie God, looke vpon the har-
tye desires of thy humble seruauntes: and stretch
foorth the ryght hande of thy maiestye, to be our de-
fence agaynst al oure enemies: through Iesus Christe oure
Lorde.

The Epistle.

Be you the folowers of God as dere children, and
walke in loue, euen as Christ loued vs, and gaue
himselke for vs an offering & a sacrifice of a sweete
saueur to God. As for fornicacion & all vnclenes
or couetousnes, let it not be once named among you, as it
becometh saintes: or filthines, or folishe talking, or iesting,
whiche

which are not comely, but rather geuyng of thanks. For this ye knowe, that no whorinonger, either vncleane person, or couetous person (whiche is a worshipper of images) hath any inherytaunce in the kingdome of Christ and of God. Let no man deceiue you with vayne wordes. For because of such thynges, cometh the wrath of God vpon the childre of disobedience. Be not ye therfore companions of them. Ye were sometime darcknes, but now are ye light in the Lord: walke as children of light, for the fruite of the spirite consisteth in al goodnes, and ryghteousnes, & truth. Accepte that which is pleasing vnto the Lord, and haue no fellowship with the vnfruitful workes of darcknes, but rather rebuke them. For it is a shame euen to name those thynges, which are done of them in secrete: but all thynges when they are brought forth by the lyght are manifest. For whatsoeuer is manifest, the same is lyght: wherfore he sayeth: awake thou that sleepest, and stande vp from death, and Christe shall geue thee light.

The Gospell.



Iesus was casting out a deuyl that was dome. I. m. xl.
 And when he had cast out the deuyl, the dome spake, and the people wondered. But some of them sayd: he casteth out devils through Belzebub the chiefe of the devils. And other tempted hym, and required of hym a signe from heauen. But he knowyng they thoughtes, sayd vnto them: Euery kyngdome deuyled agaynst it selfe, is desolate: and one house doth fall vpon another. If Sathan also be deuyled agaynst hymselfe, howe shall hys kyngdome endure? Because ye saye that I caste out deuyls throughte Belzebub. If I by the helpe of Belzebub caste out deuyls, by whose helpe do your chyldren caste them oute? Therfore shall they be youre iudges. But if I with the synger of God caste out deuyls, no doute the kyngdome of God is come vpon you. when a strong man armed watcheth hys house, the thynges that he possesseth are in peace. But when a stronger then he cometh vpon hym, & ouercometh him, he taketh from hym al his harnes (wherin he trusted) and deuideth hys goodes. He that is not with me, is agaynst me. And he that gathereth

At the Communion.

reth not with me, scattreth abroad. When the vncleane spirite is gone out of a man, he walketh through drye places, sekynge reste. And when he fyndeth none, he sayth: I wil retorne agayne into my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him. vii. other spirites worse than himselfe: and they enter in & dwel there. And the end of that man is worse than the beginning. And it fortuneth that as he spake these thinges, a certayne woman of the company lyst by her voyce, and sayde vnto hym: happy is the wombe that bare thee, & the pappes which gaue thee sucke. But he sayd: yea, happy are they that heare the worde of God and kepe it.

The. iiii. Sonday.

Deus noster
refugium.
psal. xlii.



God is oure hope, and strength: a very presente helpe in trouble.

Therefore will not we feare, though the earth be moued: and though the hylles be caryed into the myddest of the sea.

Though the waters therof rage and swell: and though the mountaynes shake at the tempest of the same.

The ryuers of the floude therof shall make glad the citie of God: the holy place of the tabernacle of the moste highest.

God is in the myddest of her, therefore shall she not be remoued: God shall helpe her, and that ryght early.

The heathen make muche a doe, and the kyngdomes are moued: but God hath shewed his voice, and the earth shall mealte awaye.

The Lorde of hostes is with vs: the God of Iacob is our refuge.

O come hither, and beholde the workes of the Lorde: what destruction he hath brought vpon the earth.

He maketh warres to cease in al the worlde: he breaketh the bowe, and knappeth the speare in sunder, and burneth the Chariotes in the fyre.

Be styll then, and knowe that I am God: I wylbe exalted among the heathen, and I wylbe exalted in the earth.

The Lorde of hostes is with vs, the God of Iacob is our defence.

Glory be to the. &c. As it was in the beginning. &c.

The

The Collect.

Graunt we beseeche thee almighty God, that we, which for our euill dedes are worthely punyshed: by the comfort of thy grace may mercyfully be releued, through our Lord Iesus Christe.

The Epistle.

Tell me (ye that desyre to be vnder the lawe) do ye ^{Gala. iii.} not heare of the lawe: For it is written that Abraham had.ii. sonnes, the one by a bondmayde, the other by a freewoman. Yea, and he which was borne of the bondwoman, was borne after the flesh: but he whiche was borne of the freewoman, was borne by promes: which thinges are spokē by an allegory. For these are two testaments, the one from the mount Sina, which gendreth vnto bondage, which is Agar: For mount Sina is Agat in Arabia, and bordreth vpon the citie, which is now called Jerusalem, and is in bondage with her chyldren. But Jerusalem, whiche is aboue, is free, whiche is the mother of vs all. For it is wytten: Reioyce thou barren that bearest no children: breake furth and crie, thou that trayaylest not. For the desolate hath many moe chyldren then she whiche hath an husbnde. Brethren, we are after Isaac the chyldren of promes. But as then he that was borne after the flesh, persecuted him that was borne after the spirite: Euē so is it now. Neuerthelesse, what sayeth the scripture: put away the bondwoman and her sonne. For the sonne of the bondwoman shall not be heire with the sonne of the freewoman: So then brethren, we are not chyldren of the bondwoman, but of the freewoman.

The Gospell.

Jesus departed ouer the sea of Galile whiche is the ^{Iohn. vi.} sea of Tiberias, and a great multitude folowed hym, because they sawe hys myracles whiche he dyd on them that were diseased. And Iesus wente vp into a mountayne, and there he sate with hys discyples.

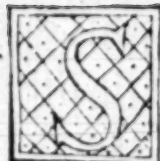
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At the Communion.

And Easter, a feast of the Jewes, was nye. When Jesus then lyft vp hys eyes and sawe a great company come vnto him, he sayeth vnto Philip: whence shall we bye breade that these may cate: This he said to proue him: for he himselfe knewe what he would dooe. Philip answered him: two hundreth penywoorthe of breade are not sufficient for them, that euery manne maye take a litle. One of his disciples (Andrew, Simon Peters brother) saith vnto hym: There is a lad here which hath fyue barley loues and two fyllhes: but what are they among so many? And Jesus sayd: make the people sit downe. There was muche grasse in the place: so the men sate downe, in numbze about fyue thousand. And Jesus toke the bread, and when he had geuen thanks, he gaue to the Discyples, & the Discyples to them that were set down: & likewise of the fyllhes as muche as they would. When they had eaten inough, he said vnto hys Discyples: gather vp the broken meate which remaineth, that nothyng be lost. And they gathered it together and filled .xii. baskets with the broken meate of the fyue barley loaves: which broken meate remained vnto the that had eaten. Then those men (when they had seene the miracle that Jesus did) sayde: thys is of a trueth the same Prophete that shoulde come into the worlde.

The .v. Sondaye.

Deus in nos
mactuo. psal
liiii.



Aue me (O God) for thy names sake: and auenge me in thy strength.

Hear my prayer (O God:) and harken vnto the wordes of my mouth.

For straungers are risen vp against me: and Tirauntes (which haue not god before their eyes) seke after my soule.

Beholde, God is my helper: the Lorde is with them that vpholde my soule.

He shal rewarde euell vnto mine enemies: destroye thou them in thy trueth.

An offeryng of a free heart wyll I geue thee, and prayse thy name (O Lorde:) because it is so comfortable.

For he hath delyuered me out of all my trouble: and myne eye hath seene his desyre vpon myne enemies.

Glorie

Glorie be to the father, and to the sonne. &c.
As it was in the beginning. &c.

The Collect.

We beseeche thee almighty God, mercifullve to looke
vpon thy people: that by thy great goodnesse, they
may bee gouerned and preserved euermore bothe in
body and soule: through Iesus Christ our Lorde.

The Epistle.

Christ being an hygh priest of good thinges to come, Heb. ix.
came by a greater and a more perfecte tabernacle,
not made with handes, that is to saye, not of thys
building, neyther by the bloud of goates and calues, but by
his owne bloude he entred in once into the holye place, and
founde eternal redemption. For if the bloud of oxen and of
goates, and the ashes of a young kowe, when it was sprin-
kled, purifyeth the vncleane as touchyng the purifying of
the fleshe: how muche more shall the bloud of Christ (which
through the eternall spirite, offered hymselfe without spot
to god) purge your conscience from dead workes, for to serue
the liuing god: And for this cause is he the mediator of the
new testament: that through death, which chaunced for the
redemption of those transgressiōs that were vnder the first
testament, they whiche are called, might receiue the promes
of eternall inheritaunce.

The Gospell.

Whiche of you can rebuke me of synne: If I say Iohn. viii.
the trueth, why do ye not beleue me: he that is
of God heareth Goddes wordes: ye therefore
heare them not, because ye are not of god. Then
answered the Jewes, and sayde vnto him: say we not wel
that thou art a Samaritan and hast the deuill: Iesus an-
swered: I haue not the deuill, but I honour my father, and
ye haue dishonored me. I seeke not myne own prayse: there
is one that seeketh and iudgeth. Verely, verely, I say vnto
you: if a manne keepe my saying, he shall neuer see deathe.
E. i. Then

At the Communion.

Then sayde the Jewes vnto him: now know we that thou haste the deuill. Abraham is dead, and the Prophetes, and thou sayest: If a man kepe my saying, he shall neuer taste of death. Art thou greater then our father Abraham, whiche is dead: And the Prophetes are dead: whome makest thou thy selfe: Jesus answered: if I honoꝛ my selfe, myne honoꝛ is nothing. It is my father that honoꝛeth me, which ye say is your god, and yet ye haue not knowen hym: but I know him: And if I say I knowe him not, I shalbe a lyer, lyke vnto you. But I know him and kepe his saying. Your father Abraham was glad to see my day: and he saw it and reioysed. Then sayde the Jewes vnto hym. Thou art not yet. i. yere olde, and hast thou seene Abraham: Jesus sayde vnto them: Verely, verely, I saye vnto you: ere Abraham was borne, I am. Then tooke they vp stones to caste at him: but Jesus hid himselfe and went out of the temple.

The Sonday next before Easter.

*Exaudi deus
deprecationē
psal. lxi.*



Hear my crying, O GOD: geue eare vnto my prayer.

From the endes of the earth will I call vnto thee: when my heart is in heauines.

O! set me vp vpon the rocke that is hygher then I: for thou hast bene my hope, and a strong tower for me against the enemye.

I will dwell in thy tabernacle for euer: and my trust shall be vnder the couering of thy winges.

For thou, O Lorde, hast heard my desires: and hast geuen an heritage vnto those that feare thy name.

Thou shalt graunte the kyng a long lyfe: that his yeres may endure throughout all generations.

He shall dwell before god for euer: O prepare thy louing mercy and faythfulnes, that they may preserue hym.

So wil I alway sing prayse vnto thy name: that I may dayly perfourme my vowes.

Glorie be to the father. &c.

As it was in the beginning. &c.

The

The Collect.

Almightie and euerlastyng God, whiche of thy tender loue towarde man, hast sent our sauour Jesus Christe to take vpon him oure fleshe, and to suffer death vpon the crosse, that al mankinde should folow the example of hys great humilitie: mercifully graunt, that we both folow the example of hys patience, and bee made partakers of hys resurrection, through the same Jesus Christ our Lorde.

The Epistle.

Lette the same mynde bee in you, that was also in ^{philip. ii.} Christ Jesu: whiche when he was in the shape of god, thought it no robbery to be equall with god: neuerthelesse he made hymselfe of no reputation, taking on him the shape of a seruaunt, and became like vnto men, and was founde in hys apparel as a man. he humbled hymselfe, and became obedient vnto the death, euen the death of the crosse. wherfore, god hath also exalted him on hygh, and geuen hym a name whiche is aboue all names: that in the name of Jesus, every knee should bowe, both of thinges in heauen, and thinges in yearth, and thinges vnder the yearth, and that al tonges shoulde confesse, that Jesus Christ is the lorde, vnto the prayse of God the father.

The Gospel.

And it came to passe, when Jesus had finished all these sayinges, he saide vnto his disciples: ye know ^{Mat. xxvi.} that after two dayes shal be Easter, and the sonne of man shalbe deliuered ouer to be crucifyed. Then assembled together the chief Puestes, and the Scribes, and the Elders of the people, vnto the palace of the high prieste (whiche was called Cayphas) and held a counsel that they might take Jesus by subteltie, & kil him. But they sayd: not on the holy day, lest there be an uproare among the people.

When Jesus was in Bethanie in the house of Symon the Leper, there came vnto him a woman hauing an Alabaster bore of precious ointment, and powred it on his head, as he sate at the bourde. But when his disciples saw it, they had indignacion, saying: wherto serueth this wast:

E. ii This

At the Communion.

This oyntmente might haue bene well solde, and geuen to the poore. When Iesus vnderstode that, he sayd vnto them: why trouble ye the woman: for she hath wroughte a good worke vpon me. For ye haue the poore alwayes with you: but me shal ye not haue alwayes. And in that she hath cast this oyntment on my body, she did it to bury me. Merely I say vnto you: whersoever this gospell shalbe preached in al the worlde, there shall also this that she hath done, be tolde for a memorial of her. Then one of the. xii. (which was called Judas Iscariot) went vnto the chiefe priestes, and said vnto the: what wil ye geue me, and I will deliuer him vnto you: And they appoynted vnto hym. xxx. pieces of syluer. And from that tyme furth, he sought oportunitie to betray hym. The first day of swete bread, the disciples came to Iesus, saying vnto him: where wilt thou that we prepare for thee, to eate the Passecouer: And he saide: Goe into the citie to suche a man, and saye vnto him, the Maister sayeth: my time is at hand, I will kepe my Easter by thee with my disciples. And the disciples did as Iesus had appointed them, and they made readye the Passecouer. When the euen was come, he sate downe with the. xii. And as they dyd eate he said: Merely I say vnto you, that one of you shal betray me. And they were exceding sorrowfull, and began euery one of them to say vnto him: Lord, is it I: he answered and sayd: he that dyppeh hys hande with me in the dishe, the same shal betray me. The sonne of man truely goeth, as it is written of him: but woe vnto that man, by whome the sonne of man is betrayed. It had bene good for that man, if he had not bene borne. Then Judas, whiche betrayed hym, answered and sayde: Maister, is it I: he sayde vnto him: thou hast sayde. When they were eating, Iesus tooke bread, and when he had geuen thanks, he brake it and gaue it to the disciples, and sayde: Take, eate, thys is my bodye. And he toke the cup, and thanked, and gaue it them, saying: drinke ye all of this: For this is my bloude (whiche is of the newe testamēt) that is shed for many, for the remission of sinnes. But I say vnto you: I will not drinke hencefoorth of thys fruite of the vine tree, vntill that day when I shall drinke it newe with you, in my fathers kingdome. And when they
had

had sayd grace, they went out vnto mount Oliuete. Then saith Iesus vnto them: al ye shall be offended because of me this night. For it is written: I will smite the shepehearde, and the shepe of the flocke shall be scatered abroad: but after I am risen agayn, I will goe before you into Galile. Peter answered, and sayd vnto him: though all men be offended because of thee, yet will not I be offended. Iesus sayde vnto him: verely I say vnto thee, that in thys same night before the cocke crowe, thou shalt denye me thryse. Peter sayde vnto him: yea, though I should dye with thee, yet wil I not denye thee: likewise also sayd all the disciples. Then came Iesus with them vnto a farneplace, (whiche is called Gethsemane) and sayd vnto the disciples: Sit ye here, while I goe and pray yonder. And he tooke with him Peter and the two sonnes of Zebede, and began to waxe sorrowful and heauie. Then sayd Iesus vnto them: My soule is heauie euen vnto the death: Tarye ye here and wathe with me. And he went a litle farther and fel flat on his face and praied, saying: O my father, if it be possible let this cup passe from me: neuertheles, not as I will but as thou wilt. And he came vnto the disciples, and founde them aslepe, and sayde vnto Peter: what, coulde ye not wathe with me one houre: wathe and praye, that ye enter not into temptation: the spirite is willing but the flesh is weake. He wēt away once agayne and prayed, saying: O my father, if this cup may not passe away from me except I dunke of it, thy will be fulfilled: and he came and found them aslepe again: for they: eyes were heauie. And he left them, and went agayn and prayed the third time, saying the same wordes. Then cummeth he to his disciples, and sayeth vnto them: Slepe on now and take your rest. Beholde, the houre is at hande, and the sonne of man is betrayed into the handes of sinners. Rise, let vs be going: behold, he is at hande that doeth betray me. While he yet spake: loe, Judas one of the number of the. xii. came, and with hym a greate multitude with sweordes & stauies, sent from the chiefe priestes and elders of the people. But he that betrayed him, gaue them a token, saying: whomsoever I kysse, the same is he, holde him fast. And furthwith he came to Iesus, and sayd: hallo Maister, and kissed him. And Iesus said vnto him: frende,

At the Communion.

wherefore art thou come? Then came they and layd handes on Iesus, & toke him. And behold, one of them which were with Iesus, stretched out his hande and drew his sweorde, and stroke a seruaunt of the hye priest, & smote of his eare. Then sayde Iesus vnto hym: put vp thy sweorde into the sheath, for al they that take the sweord, shal perish with the sweord. Thinkest thou that I cannot now pray to my father, & he shal geue me, euen now, more then. xii. legions of Angels? But how then shal the scriptures be fulfilled? For thus must it be. In that same houre saide Iesus to the multitude: ye be come out as it were to a thefe with swordes and stauers, for to take me. I sate dayly with you teaching in the temple, & ye toke me not. But all this is doone that the scriptures of the prophetes might be fulfilled. Then al the disciples forsoke him and fled. And they toke Iesus and led him to Cayphas the hye priest, where the Scribes and the Elders were assembled. But Peter folowed hym a farre of vnto the hye priestes palace: and went in, and sate with the seruauntes to see the end. The chiefe priestes & the elders & al the counsel, sought false witnes agaynst Iesus (for to put him to death) but found none: yea, when many false witness came, yet found they none. At the last came. ii. false witnesses, & sayd: This felow said: I am hable to destroye the temple of god, and to builde it agayn in. iii. dayes. And the chiefe priest arose, & said vnto him: answerest thou nothing? why doe these beare witnes against thee? But Iesus helde his peace. And the chiefe priest answered & said vnto him. I charge thee by the liuing god, that thou tell vs, whether thou be Christ the sonne of god. Iesus sayd vnto him: thou hast said. Neuertheles I say vnto you: herafter shall ye see the sonne of man sitting on the ryght hande of power, and cumming in the cloudes of the skie. Then the hye priest ret his clothes, saying: he hath spoken blasphemie, what nede we of any moe witnesses? Behold, now ye haue heard hys blasphemie: what thinke ye? They answered and said: he is worthy to dye. Then did they spit in his face, & buffeted him with fistes. And other smote him on the face with the palme of their handes, saying: tel vs thou Christ, who is he that smote thee? Peter sate without in the palace, and a damosell came to hym, saying: thou also wast with Iesus of Galile:

Galilee: but he denied before the al, saying: I wot not what thou saiest. When he was gone out into the porche, another wēche saw him, & said vnto them that were there: This fellow was also with Iesus of Nazareth. And again he denied with an othe, saying: I doe not knowe the man. And after a while came vnto him they, that stode by, and sayde vnto Peter: surely thou art euen one of them, for thy speche bewrayeth thee. Then began he to curse and to sweare, that he knewe not the man. And immediately the cocke krowe. And Peter remembred the woorde of Iesu, which sayd vnto him: before the cocke krowe, thou shalte denye me thrise: and he wēt out and wept bitterly. When the morning was come, all the chiefe Priestes, and the Elders of the people held a counsel against Iesus, to put him to death, & brought him bound and deliuered him vnto Poncius Pilate the deputie. Then Judas (whiche had betrayed him) seeing that he was condemned, repented himselfe, and brought againe the. xxx. plates of siluer, to the chiefe priestes and elders, saying: I haue sinned, betraying the innocent bloud. And they sayde: what is that to vs? See thou to that. And he caste downe the siluer plates in the temple, and departed, & went and hanged himself. And the chiefe priestes toke the siluer plates, and sayde: It is not lawfull for to put them into the treasure, because it is the price of bloude. And they tooke counsel, & bought with them a potters fielde to burye strangers in. wherfore the fielde is called Haceldama, that is, the fielde of bloud, vntil this day. Then was fulfilled that whiche was spoken by Ieremie the Prophete, saying: and they toke. xxx. siluer plates, the price of hyin that was valued, whome they boughte of the children of Israel, & gaue them for the potters fielde, as the Lorde appoynted me. Iesus stode before the deputie, and the deputie asked him, saying: Art thou the king of the Iewes? Iesus sayd vnto him: thou sayest: And when he was accused of the chiefe priestes and elders, he aunswered nothing. Then said Pilate vnto him: hearest thou not how many witnessses they lay against thee? And he aunswered him to neuer a woorde: in so much that the deputie marueiled greatly. At that feast, the deputie was wont to deliuer vnto the people a prisoner, whome they woulde desire. He had then a notable prisoner called

E. iiii.

Barrabas.

At the Communion.

Barrabas. Therfore, when they were gathered together, Pilate said: whether wil ye that I geue loce vnto you, Barrabas, or Iesus which is called Christ: For he knewe that for enuy they had deliuered him. When he was set down to geue iudgemēt, his wife sēt vnto him, saying: haue thou nothing to doe with that iust man: For I haue suffred many thinges this day in my slepe, because of him. But the chiefe priestes and elders perswaded the people that they should aske Barrabas, & destroy Iesus. The deputie answered, & said vnto them: whether of the twayne wil ye that I lette loce vnto you: They said: Barrabas. Pilate said vnto the: what shal I doe then with Iesus, which is called Christ: They all said vnto hym: let him be crucifyed. The deputie said: what euil hath he done: But they cried the more, saying: let him be crucifyed. When Pilate sawe that he coulde preuaile nothing, but that more busines was made, he toke water & washed his handes before the people, saying: I am innocent of the bloud of this iust persone, ye shal see. Then answered al the people & said: his bloud be on vs & on our children. Then let he Barrabas loce vnto them, & scourged Iesus, & deliuered him to bee crucifyed. Then the sculdiers of the deputie toke Iesus into the common hall, & gathered vnto him al the company: & they stripped him, & put on him a purple robe, & platted a croune of thornes, and put it vpon his head, & a rede in his right hande, & bowed the knee before him, & mocked him, saying: haile kyng of the Iewes: & when they had spit vpon him, they toke the rede & smote him on the head. And after that they had mocked him, they toke the robe of him again, & put his own raiment on him, & led him away to crucifye him. And as they came out, they found a man of Cirene (named Simon) hym they compelled to beare his crosse. And they came vnto the place whiche is called Golgotha, (that is to say, a place of dead mens sculls) & gaue him vineger to drinke mingled with gal. And when he had tasted therof he woulde not drynke. When they had crucifyed him, they parted his garmentes, & did cast lottes: that it might be fulfilled which was spokē by the prophet: They parted my garmentes among them, & vpon my vesture did thei cast lottes. And thei sate & watched him there, & set vp ouer his head the cause of his death written: This is Je-

is Jesus the king of the Jewes. Then were there .ii. theues crucified with him, one on the right hand, and an other on the left. They that passed by, reviled hym, wagging theyr heades, & saying: thou that destroyedst the temple of god, & didst build it in thre daies, save thy self. If thou be the sonne of god, come down from the crosse. Lyke wyse also the high priestes mocking hym, with the Scribes & elders, saide: he saved other, himself he cannot save. If he be the king of Israel, let him now come down fro the crosse, & we wil beleue him. He trusted in god, let him deliver hym now, if he will have him, for he said: I am the sone of god. The theues also which were crucified with him, caste the same in hys teeth. From the sixt houre was there darkenes over all the land, vntil the ninth houre. And about 8 ninth houre, Jesus cryed with a loud voice, saying: Ely, Ely, lamasabathany: that is to say: my god, my god, why hast thou forsake me: Some of them that stode there, when they heard that, said: Thys man calleth for helias. And streight way one of them ran & toke a spunge, & when he had filled it ful of vineger, he put it on a rede, & gaue him to drynke. Other saide: let be, let vs see whether helias wil come & deliver him. Jesus, when he had cryed agayne with a loude voyce, yelded vp the goste. And beholde, the bayle of the temple dyd rente into two partes, from the top to the botome, and the yerth did quake, and the stones rent, and graues did open, and many bodies of sainctes, whiche slept, arose and went out of the graues after his resurreccion, and came into the holy citie, and appeared vnto manye. When the Centurion, and they that were with him watchyng Jesus, saw the yearthquake, and those thinges which happened, they feared greatly, saying: Truely, thys was the sonne of God. And manye weomen were there (beholding him a farre of) which folowed Jesus from Galile, ministryng vnto hym: Among whiche was Mary Magdalene, and Mary the mother of James and Ioses, and the mother of Zebedes childzen.

C Monday before Easter.

The Epistle.

What

At the Communion.

Isai. xlii.



What is he this that cummeth from Edom, with red colored clothes of Bosra: (which is so costly cloth) & cummeth in so mightely with al his strength: I am he that teacheth righteousnesse, & am of power to helpe. wherfore then is thy clothyng red, and thy rayment like hys that treadeth in the wine presse: I haue troden the presse my selfe alone, & of all people there is not one with me. Thus will I treade downe myne enemies in my wrath, and set my feete vpon them in myne indignacion. And theyr bloud shall bespryng my clothes, and so will I stayne al my rayment. For the day of vengeaunce is assigned in my heart, and the yere when my people shal be deliuered is come. I looked about me, and there was no man to shew me any helpe. I marueiled that no man helde me vp. Then I helde me by myne owne arme, and my feruentnesse sustained me. And thus will I treade downe the people in my wrath, and bathe them in my displeasure, and vpon the yearth wil I lay theyr strength. I wil declare the goodnes of the lorde, yea and the prayse of the lorde for all that he hath geuen vs, for the great good that he hath done for Israell: which he hath geuen them of his owne fauor, & according to the multitude of his louing kindnesse. For he sayde: these no doubt are my people, and no shrinking children, & so he was theyr sauour. In theyr troubles, he was also troubled with them: and the Angell that wente furth from his presence, deliuered them. Of very loue and kindness that he had vnto them, he redemed the. He hath borne them and caried them vp, euer sence the worlde began: But after they prouoked him to wrath & bered his holy minde, he was their enemy & fought against them himselte. Yet remembred Israel the olde time of Moyses & hys people, saying: where is he that broughte them from the water of the sea, with them that fed his shepe: where is he that hath geuen his holy spirite among them: he led them by the righthand of Moyses, with hys glorious arme: deuinding the water before them (wherby he gate himselte an everlastyng name) he led them in the depe, as an horse is led in the playn, that they should not stumble, as a tame beast goeth in the field: and the breath geuen of God, geueth him reste.

Thus (O god) hast thou led thy people, to make thy selfe
a glorious

a glorious name withall. Looke down then from heauen, and beholde the dwelling place of thy sanctuary, & thy glory. How is it that thy gelously, thy strength, the multitude of thy mercies and thy louing kindnes, wil not be intreated of vs: yet art thou our father. For Abraham knoweth vs not, neither is Israelacquaynted with vs: But thou Lord, art our father and redeimer, and thy name is everlastyng. O Lorde, wherfore hast thou led vs out of thy way: wherfore hast thou hardened our heartes, that we feare thee not: Be at one with vs agayne for thy seruantes sake, and for the generacyon of thyne heritage. Thy people haue had but a litle of thy Sanctuary in possession, for our enemies haue troden downe the holy place. And we were thyne from the beginning, when thou wast not they: Lorde, for they haue not called vpon thy name.

The Gospel.



After two dayes was Easter, and the dayes of Mat. xxiii.
 swete bread. And the hye priestes and the Scribes sought how they might take him by crafte, and put him to death. But they sayde: not in the feast day, lest any busines arise among the people. And whē he was at Bethanie in the house of Simon the leper, euen as he sate at meate, there came a woman hauyng an Alabaster boxe of oyntmente, called Marde, that was pure and costlye: and she brake the boxe and powred it on hys head. And there were some that were not content within themselves, and sayde: what neded thys waste of oyntment: for it might haue bene solde for more then. ccc. pence, and haue bene geuen vnto the poore. And they grudged agaynst her. And Iesus sayde: let her alone, why trouble ye her: She hath done a good worke on me: for ye haue poore with you alwayes, & whensoever ye will, ye may doe them good: but me haue ye not alwayes. She hath done that she could, she came afore hande to anoynte my body to the burying. Verely I say vnto you: whersoever this Gospel shal bee preached throughout the whole worlde, thys also that she hath doone, shalbe rehearsed in remembraunce of her. And Judas Iscarioth, one of the. xii. wente awaye vnto the hye Priestes to betray him vnto them. when they heard that, they

At the Communion

they were glad, & promised that they would geue him money. And he sought how he might conueniently betray him. And the first day of swete bread (when they offered Passequer) his disciples sayd vnto him: where wilt thou that we go and prepare that thou mayeste eate the Passequer: And he sente forth the two of hys disciples, and sayde vnto them: goe ye into the citie, and there shal mete you a man bearing a pitcher of water, folowe him. And whithersoener he goeth in, say ye vnto the goodmanne of the house, the maister saith: where is the geast chamber, where I shal eate Passequer with my disciples: And he will shew you a great parlour paved & prepared: there make ready for vs. And his disciples went furth, and came into the citie, & found as he had sayde vnto them: and they made ready the Passequer. And when it was now euentide, he came with the .xii. And as they sate at borde and did eate, Jesus said: verely I say vnto you, one of you (that eateth with me) shall betraye me. And they began to be sorry, & to saye to hym one by one: is it I: & an other sayd: is it I: he aunswered & sayd vnto them: it is one of the .xii. euē he that dippeth with me in the platter. The sonne of man truely goeth as it is written of him, but woe to that man by whome the sonne of man is betrayed: Good were it for that man, if he had neuer bene borne. And as they did eate, Jesus tooke bread, & when he had geuen thanks he brake it, and gaue to them, and said: Take, eate, this is my bodye. And he toke the cup, & when he had geuen thanks, he toke it to them, and they all dranke of it. And he said vnto the: This is my bloud of the newe testamente, whiche is shed for many. Verely I saye vnto you: I will drinke no more of the fruit of the vine, vntil that daye that I drinke it newe in the kyngdome of God. And when they had sayde grace, they wente out to mounte Oliuete. And Jesus sayth vnto them: al ye shal be offended because of me, this nighte. For it is written: I wil smite the shepeheard & the shepe shalbe scatered: but after that I am risen again, I wil go into Galile before you. Peter said vnto him: & though al men be offēded, yet wil not I. And Jesus saith vnto him: verely, I say vnto thee, that this day, euē in this night before þe cocke krow twice, thou shalt denie me thre times. But he spake more vehemētly: no, if I should die with thee,

thee, I wil not denye thee. Likewise also sayd they al. And they came into a place which was named Gethsemany, and he sayde to his Disciples: sit ye here whyle I goe asyde and pray. And he taketh with him Peter, and James, & John, and began to waxe abashed and to be in an agony, and said vnto them. My soule is heauy, euen vnto the death: tary ye here and watche. And he went soorth a litle and fell down flat on the grounde, and prayed, that if it were possible, the houre might passe from him. And he sayde: Abba father, al thinges are possible vnto thee, take away this cup from me: neuertheles, not that I will, but that thou wilt bee doone. And he came and founde them sleping, and sayth to Peter: Simon, sleepest thou? Couldst not thou watche one houre? watche ye and pray, lest ye enter into temptation: the spirite truely is ready, but the fleshe is weake. And again he went asyde and prayed, and spake the same woordes. And he returned and founde them aslepe agayne, for they: eyes were heauie, neither wiste they what to aunswere hym. And he came the thirde tyme and sayd vnto them: slepe hencefurth and take your ease, it is inough. The houre is come, behold, the sonne of manne is betrayed into the handes of synners: Rise vp, let vs go: Loe, he that betrayeth me is at hand. And immediately whyle he yet spake, cunneth Judas (whiche was one of the. xii.) and with hym a great number of people with sweordes and staves, from the hye Priestes, and Scribes, and Elders. And he that betrayed him, had geuen them a generall token, saying: whosoever I dooe kisse, the same is he: take him, and leade him awaye warely. And as soone as he was come, he goeth straighte way to hym, and sayeth vnto him: Master, Master, and kissed hym: and they layed they: handes on him, and toke him. And one of them that stode by drew out a sweorde, and smote a seruaunte of the hye Prieste, and cutte of hys eare. And Iesus answered, and sayd vnto them: ye be come out as vnto a thefe with sweordes and staves, for to take me: I was daylye with you in the temple teachyng, and ye tooke me not: but these thynges come to passe that the Scryptures shoulde bee fulfilled. And they all forsooke him and ranne awaye. And there folowed hym a certayne young manne clothed in linnen vpon the bare, and the young menne caught him, and

At the Communion.

and he left his linnen garment and fled from them naked. And they led Jesus away to the highest Prieste of all, and with him came all the hye priestes, and the Elders, and the Scribes. And Peter folowed hym a great way of (euen til he was come into the palace of the hye Priest) and he sate with the seruautes, and warmed himself at the fyre. And the hye Priestes and all the counsell sought for witnesse agaynst Jesu, to put him to death, and founde none: for many bare false witnes agaynst him, but they? witnessses agreed not together. And there arose certayne and broughte false witnesse against him, saying: we hearde him say: I wil destroy this temple that is made with handes, and within.iii. dayes I will bulde an other made without handes. But yet they? witnessses agreed not together. And the hye priest stode by among them, and asked Jesus, saying: answereste thou nothyng: howe is it that these beare witnesse against thee: But he held his peace, and answered nothing. Agayne the hye priest asked hym, and sayde vnto hym: arte thou Christ the sonne of the blessed: And Jesus sayd: I am. And ye shall see the sonne of man sitting on the right hand of power, and cumming in the cloudes of heauen. Then the hye prieste rente hys clothes, and sayde: what nede we any further of witnessses: ye haue heard blasphemy, what think ye: And they all condemned hym to bee woorthye of death. And some began to spit at hym, and to couer his face, and to beate him with fistes, & to say vnto him: Areade, and the seruautes buffeted him on the face. And as Peter was beneth in the palace, there came one of the wēches of the hiest priest, and when she saw Peter warming himself, she looked on him, and sayde: wast not thou also with Jesus of Nazareth: And he denied, saying: I know him not, neither wote I what thou sayeste. And he went out into the porche, and the cocke crew. And a damosel (when she saw him) began agayn to say to them that stode by: this is one of the. And he denyed it agayne. And anone after they that stode by, sayde agayne vnto Peter: surelye, thou arte one of them, for thou arte of Galile, & thy speche agreeth therto. But he began to curse and to sweare, saying: I knowe not thys man of whome ye speake. And againe the Cocke crew: and Peter remembred the woorde that Jesus had sayde vnto him:

before

before the cocke crow twice, thou shalt denie me thre times.
And he began to wepe.

C Tuesday before Easter.

The Epistle.



The lord god hath opened mine eare, therfore can ^{Isai. 50.}
I not say nay, neither withdraue my selfe: but I
offer my backe vnto the smyters, and my chekes
to the nippers. I turne not my face from shame
and spitting, and the Lord God shall helpe me: Therefore
shall I not be confounded. I haue hardened my face lyke a
flint stone, for I am sure that I shall not come to confusion.
He is at hande that iustifyeth me, who wil then goe to law
with me: Let vs stande one agaynst another: if there be a-
ny that will reason with me, let him come here forth vnto
me. Behold, the Lord God standeth by me, what is he then
that can condemne me: loe, they shall be all lyke as an olde
cloth, the moth shall eat them vp. Therefore, whoso feareth
the Lord among you, lette hym heare the voyce of his ser-
uant. whoso walketh in darckenes, and no lighte shineth
vpon hym, let hym put hys truste in the name of the Lord,
and holde him by hys god: but take hede, ye all kinde a fyre
of the wrath of god, and steare vp the coales: walke on in
the glystryng of youre owne fyer, and in the coales that ye
haue kyndled. Thys cummeth vnto you from my hande,
namely that ye shall slepe in sorowe.

The Gospel.



And anone in the dawning, the hye priestes held ^{Mat. xv.}
a counsel with the Elders and the Scribes, and
the whole congregation, and bound Iesus, and
led him away, and deliuered him to Pilate. And
Pilate asked him: art thou the king of the Jewes:
and he answered and said vnto him: thou sayest it. And the
hye Priestes accused hym of manye thynges. So Pilate
asked hym agayne, saying: answereste thou nothyng:
Beholde howe many thynges they lay vnto thy charge.
Iesus

At the Communion.

Jesus yet answered nothing, so that Pilate merueiled. At that feast Pilate did deliuer vnto them a prisoner, whomsoever they would desyre. And there was one that was named Barrabas, which lay bounde with them that made insurrection: he had committed murther. And the people called vnto hym, and began to desyre hym, that he woulde doe according as he had euer done vnto them. Pilate answered them, saying: will ye that I let looce vnto you the king of the Jewes? For he knew that the hye priestes had delyuered him of enuie. But the hye priestes moued the people, that he should rather deliuer Barrabas vnto them. Pilate answered agayne, and sayde vnto them: what wil ye that I then doe vnto him, whome ye call the king of the Jewes? And they cryed again, crucifye him. Pilate said vnto them: what euil hath he done? And they cryed the more feruently crucifye hym. And so Pilate willing to content the people, lette looce Barrabas vnto them, and delyuered by Jesus (whē he had scourged him) for to be crucified. And the soldiers led him away into the common hall, and called together the whole multitude, & they clothed hym with purple, and they platted a crowne of thornes and crowned hym withall, and began to salute him: Hail king of the Jewes. And they smote him on the head with a reede, and did spit vpon hym and bowed theyr knees and wurshypped hym. And when they had mocked hym, they tooke the purple of him, and put his owne clothes on hym, and led hym out to crucifye him. And they compelled one that passed by called Symon of Cyrene (the father of Alexander and Rufus) whiche came out of the fielde, to beare his crosse. And they brought him to a place named Golgotha (whiche, if a man interprete it, is the place of dead mennes sculles) and they gaue him to drinke, wine mingled with mirre, but he receiued it not. And when they had crucified hym, they parted his garmentes, casting lottes vpon them what euery man shoulde take. And it was about the thirde houre, and they crucified him. And the title of his cause was written: The kyng of the Jewes. And they crucified with hym twoo theues: the one on hys ryghte hande, and the other on hys left. And the scripture was fulfilled, which sayeth: he was counted among the wicked. And they that wente by, rayled on him

on him, wagging their heades, and saying: A wretch, thou that destroyed the temple and buildest it agayne in three dayes: saue thy selfe and come downe fro the crosse. Lyke-
 wyse also mocked him the hye priestes among them selues with the Scribes, and sayed: he saued other men, hymselfe he cannot saue. Let Christ the king of Israel descend now from the crosse, that we may see and beleue. And they that were crucified with him, checked him also. And when the sixt houre was come, darknes arose ouer all the earth, vntill the ninth houre. And at the ninth houre Iesus cryed with a loude voyce, saying: Eloy, Eloy, lamasabathany: whiche is (if one interprete it) my God, my God, why hast thou forsaken me: And some of them that stood by, when they heard that, sayed: beholde, he calleth for helias. And one ranne & fylled a sponge full of vineger, and put it on a reede, & gaue hym to dryncke, saying: let him alone, let vs see whether helias will come and take hym downe. But Iesus cryed with a loude voice, and gaue vp the gost. And the bayle of the temple rente in.ii. peces, from the top to the bottom. And when the Centurion (which stode before him) sawe that he so cryed, and gaue vp the gost, he sayde: truely this man was the sonne of God. There were also women a good waye of, beholdyng hym: among whom was Mary Magdalene, and Mary the mother of Iames the litle, and of Ioses, & Mary Salome (whiche also when he was in Galile had folowed hym, and ministred vnto him) and many other women, whiche came vp with hym to Ierusalē. And now when the euen was come (because it was the day of preparyng that goeth before the Sabbath) Ioseph of the citie of Aramathia, a noble counsailour, which also looked for the kingdome of God, came and went in boldely vnto Pilate, and begged of hym the body of Iesu. And Pilate merueilled that he was already dead, and called vnto hym the Centurion, and asked of hym, whether he had been any while dead. And when he knew the trueth of the Centurion, he gaue the body to Ioseph. And he bought a linnen clothe, and toke him downe, and wrapped him in the linnen clothe, & layed hym in a sepulchre that was hewen out of a rocke, and rolled a stone before the doore of the sepulchre. And Mary Magdalene, and Mary Ioses behelde where he was layde.

At the Communion.
Wednesday before Easter.

The Epistle.

Heb. ix.



Where as is a testament, there must also (of necessity) be the death of him that maketh the testament. For the testament taketh authoritie when men are dead: for it is yet of no value, as long as he that maketh the testament is a lyue, for which cause also, neither the first testamēt was ordayned without blood. For when Moses had declared all the commaundemente to all the people, according to the lawe, he tooke the blood of calves, and of Goates, with water & purple wolle, and ylope, and sprinckled both the booke & all the people, saying: this is the blood of the testamente, whiche God hath appointed vnto you. Moreover he sprinckled the tabernacle with blood also, and all the ministring vessels. And almost all thinges are by the lawe, purged with blood, and without shedding of blood is no remission. It is nede then, that the similitudes of heauenly thinges be purified with such thinges: but that the heauenly thinges themselves, be purified with better sacrifices then are those. For Christe is not entred into the holy places that are made with hādes (whiche are similitudes of true thinges) but is entred into very heauen, for to appeare nowe in the sight of God for vs: not to offer himselfe often, as the hye priest entreth into the holy place euery yere with straunge blood: for he must he haue oftē suffered sence the world began. But now in the end of the world hath he appeared once, to put sinne to flight by the offering vp of himself. And as it is appointed vnto al men that they shal once dye, & then cometh the iudgement: euen so Christ was once offered to take away the sinnes of many, and vnto them that looke for him, shal he appeare agayne without synne, vnto saluacion.

The Gospell.

Luc. xxi.



The feast of swete bread drewe nye, whiche is called Easter, and the hye priestes & Scribes sought howe they might kill hym, for they feared the people.

ple. Then entred Sathā into Judas, whose surname was Iscariot (whiche was of the numbꝛe of the .xii.) and he went his waye and comuned with the hye priestes and officers, howe he might betray hym vnto them. And they were glad, and promised to geue hym money. And he consented, and sought oportunitie to betraye him vnto them, whē the people were away. Then came the daye of swete breade, when of necessitie passeouer must be offred. And he sent Peter and John, saying: goe & prepare vs the passeouer, that we may eate. They sayed vnto him: where wilt thou that we prepare? And he sayed vnto them: beholde, when ye entre into the citie, there shal a manne meete you bearing a pitcher of water, him folowe into thesame house that he entreth in, and ye shal saye vnto the good man of the house: the maister sayeth vnto thee: where is the guest chambr̃e where I shall eate the passeouer with my disciples? And he shall shewe you a great parlour paved: there make ready. And they wente and founde as he had sayed vnto them, & they made ready the passeouer. And when the houre was come, he sate downe, and the .xii. Apostles with him. And he sayd vnto them: I haue inwardly desired to eate this passeouer with you, before that I suffre.

For I saye vnto you: henceforth I will not eate of it any moze, vntill it be fulfilled in the kingdome of God. And he tooke the cup, and gaue thanks, and said: Take this, and deuide it among you. For I say vnto you: I wil not dunke of the fruite of the vine, vntill the kingdome of God come. And he toke bread, & when he had geue thanks, he brake it, and gaue vnto them, saying: This is my body, which is geuen for you: This do in the remembraunce of me. Lyke wyse also when he had supped, he tooke the cuppe, saying: This cup is the newe testamente in my bloude, whiche is shed for you. Yet beholde, the hande of him that betrayeth me, is with me on the table. And truly the sonne of manne gooeth as it is appoynted: but woe vnto that manne, by whom he is betrayed. And they began to enquire among themselues, whiche of them it was that should do it. And there was a strife among them, whiche of them shoulde seme to be greatest. And he sayde vnto them: the kinges of nations reigne ouer them, & they that haue authoritie vpon them, are called gracious Lordes: but ye shal not be so.

At the Communion.

But he that is greatest among you, shalbe as the yonger, and he that is chiefe shalbe as he that doth minister. For whether is greater he that sitteth at meate, or he that serueth: Is not he that sitteth at meate: But I am among you, as he that ministrereth. Ye are they which haue byddē with me in my temptacions. And I appoynte vnto you a kyngdome, as my father hath appointed to me, that ye may eate and drynke at my table in my kingdome, and sit on seates, iudgyng the .xii. tribes of Israel. And the Lorde sayd: Simon, Simon behold, Sathan hath desired to sift you, as it were wheat: But I haue prayed for thee, that thy fayth fayle not. And whē thou art conuerted, strength thy brethren. And he sayd vnto hym: Lorde I am ready to go with thee into prison, and to death. And he sayd: I tell thee Peter, the Cocke shall not krowe this daye, tyll thou haue thrise denied that thou knowest me. And he sayde vnto them: when I sēt you without wallet, and scrip, and shoes, lacked ye any thyng: And they sayd, no. Then sayd he vnto them: but now he that hath a wallet, let hym take it bp, and likewise his scrip. And he that hath no sword, let hym sell his coate and by one. For I say vnto you, that yet thesame whiche is written, must be performed in me: euen among the wicked was he reputed: For those thinges whiche are written of me haue an ende. And they sayed: Lord, behold, here are .ii. swordes: and he sayd vnto them: it is ynough. And he came out, and wēt (as he was wont) to Mount Oliuete. And the disciples folowed hym. And when he came to the place, he sayde vnto them: pray, lest ye fall into temptation. And he gate hymselfe from them about a stones cast, and kneeled downe and prayed, saying: Father, yf thou wilt, remoue this cup from me: Neuerthelesse, not my will, but thyne be fulfilled. And there appeared an Angel vnto him from heauen, comfortyng hym. And he was in an agony and prayed the longer: and hys sweate was lyke dropes of bloud, tricklyng downe to the ground. And whē he arose from prayer, and was come to his disciples, he founde them sleping for heauinesse, and he sayed vnto them: why slepe ye: Wyle and praye, lest ye fall into temptation. whyle he yet spake, behold, there came a companye, and he that was called Judas, one of the .xii.,
went

went before the, and preased nye vnto Iesus, to kisse him. But Iesus sayd vnto him: Judas, betrayest thou the sone of man with a kisse: when they whiche were about hym sawe what would folowe, they sayde vnto him: Lord, shal we synye with the sweorde: And one of them smote a seruant of the hye priest, and stroke of his ryght eare. Iesus aunswered and sayd: suffre ye thus farre forth. And when he touched his eare, he healed hym. Then Iesus sayd vnto the hye priestes, and rulers of the temple, & the elders, whiche were come to him: Ye be come out as vnto a thefe, with swordes and stauers. when I was dayly with you in the temple, ye stretched forth no handes againste me: but this is euen your very houre, and the power of darkenes. Then toke they hym & led hym, & brought him to the hye priestes house. But Peter folowed a farre of. And when they had kindled a fyre in the middes of the palace, and were sette downe together: Peter also sate downe among them. But when one of the wenches behelde hym, as he sate by the fyre (and loked vpon him) she sayed: this same felowe was also with him. And he denied him, saying: woman, I knowe hym not. And after a lytle whyle, another saw him, and sayd: thou art also of them. And Peter sayd: man, I am not. And about the space of an houre after, another affirmed, saying: verely, this felowe was with him also, for he is of Galile. And Peter sayed: man, I wot not what thou sayest. And immediately whyle he yet spake, the Cocke krowe. And the Lorde turned backe and loked vpon Peter. And Peter remembred the worde of the Lord, howe he had said vnto him: before the Cocke krowe, thou shalt deny me thrise: and Peter went out and wept bitterly. And the men that tooke Iesus mocked hym, and smote him: and when they had blindfolded him, they stroke him on the face, and asked hym, saying: A rede, who is it that smote thee: And many other thynges despitefully sayde they agaynst hym. And assone as it was daye, the Elders of the people, and the hye priestes and Scribes, came together, and led hym into theyr counsell, saying: Art thou very Christe: tell vs. And he sayed vnto them: yf I tell you ye will not beleue me, and yf I aske you, you will not aunswere me, nor let me goe: hereafter shall the sonne of man sit on the right hande of the power of God.

At the Communion.

Then sayed they all: Art thou then the sonne of God: he sayde: Ye saye that I am. And they sayed: what nede we of any further witnes: for we oure selues haue heard of his owne mouth.

¶ At Euēsong. The first lesson. Lamenta. i. vnto the ende.

¶ Thursday before Easter.

¶ At Mattins. The first lesson. Lamenta. ii. vnto the ende.
The Epistle.

I. Cor. xi.



His I warne you of, and commende not, that ye come not together after a better maner, but after a worse. For first of al, whē ye come together in the congregaciō: I heare that there is discension among you, and I partly beleue it. For there must be sectes among you, that they which are perfect amōg you, may be knownen. When ye come together therfore into one place, the Lordes supper cannot bee eaten, for euery man beginneth afoze to eate his owne supper. And one is hungry, & another is drunken. Haue ye not houses to eate and drynke in: despise ye the congregation of God, and shame them that haue not: what shal I saye vnto you: shall I praise you: In this I praise you not. That whiche I deliuered vnto you, I receyued of the Lorde. For the Lorde Jesus, the same night in whiche he was betrayed, tooke bread: and when he had geuen thanks, he brake it, & sayd: Take ye & eate, this is my body, whiche is broken for you. This doe ye in the remembraunce of me. After the same maner also, he toke the cup whē supper was done, saying: this cup is the newe testament in my bloud. This doe, as oft as ye drynke it, in remembraunce of me. For as often as ye shall eate this bread, and drynke this cuppe, ye shall shewe the Lordes death tyll he come. wherfore, whosoever shall eate of this bread, or drynke of the cuppe of the Lorde vnworthely, shalbe gultie of the bodye and bloud of the Lorde. But let a man examin himselfe, and so let him eate of the bread, and drynke of the cup. For he that eateth and drynketh vnworthely, eateth and drynketh his owne damnacion, because he maketh no differēce of the Lordes body.

body. For this cause many are weake & sicke among you, and many slepe. For if we had iudged our selves, we should not haue been iudged. But when we are iudged of the Lorde, we are chastened, that we should not be damned with the worlde. wherfore my brethren, when ye come together to eate, tary one for an other: If any man hongre, let him eate at home, that ye come not together vnto condemnation. Other thynges will I set in orde when I come.

The Gospell.

He whole multitude of them arose, and led hym ^{Luc. xxiii.} vnto Pylate. And they began to accuse hym, saying: we found this felowe peruerting the people, and forbydding to paye tribute to Cesar: saying that he is Christ a king. And Pylate apposed him, saying: art thou the king of the Jewes: he answered him & sayed: thou sayest it. Then sayed Pylate to the hye priestes & to the people: I fynd no fault in this man. And they were the more fierce, saying: he moueth the people, teachig throughout all Iury, and began at Galile, even to this place. whē Pylate heard mencion of Galile, he asked whether the mā were of Galile. And assone as he knewe that he belonged vnto Herodes iurisdiccio, he sente him to Herode, whiche was also at Ierusalē at that time. And when Herode saw Iesus, he was excedyng glad, for he was desirous to see him of a long season, because he had heard many thynges of him, & he trusted to haue seen some miracle done by him. Then he questioned with him many woordes. But he answered him nothing. The hye priestes and Scribes stode furth & accused him straightly. And Herode with his men of warre, despised him. And when he had mocked hym, he arayed him in whyte clothing, and sent him again to Pylate. And thesame daye Pylate and Herode were made frendes together. For before they were at variance. And Pylate called together the hye priestes, and the rulers, and the people, and sayd vnto them: ye haue brought this man vnto me, as one that peruerteth the people: and behold, I examine him before you, and finde no faute in this man of those thynges wherof ye accuse hym, no nor yet Herode: For I sent you vnto him, and loe, nothing worthy of death

At the Communion.

is done vnto him: I wil therfore chasten him, and let hym loote. For of necessitie he must haue let one loce vnto them at that feast. And all the people cryed atonce, saying: awaye with him, and deliuer vs **Barrabas**: (whiche for a certayne insurreccion made in the citie, and for a murther, was cast in prison.) **Pilate** spake againe vnto the, willing to let **Iesus** loote. But they cryed, saying: crucifye hym, crucifye him. He sayd vnto them the thirde time: what euill hath he done: I finde no cause of death in him: I will therfore chasten him, and let him go. And they cryed with loude voyces, requiring that he myght be crucified. And the voyces of them and of the hye priestes preuailed. And **Pilate** gaue sentence that it should be as they required, & he let loote vnto them him that (for insurreccion and murther) was cast into prison, whom they had desired: & he deliuered to them **Iesus**, to do with him what they would. And as they led him awaye, they caught one **Symon** of **Ciren** coming out of the field: and on him layde they the crosse, that he myght beare it after **Iesus**. And there followed him a great company of people, and of women, which bewailed and lamented him. But **Iesus** turned backe vnto them, and sayed: ye daughters of **Jerusalem**, wepe not for me: but wepe for your selues and for your children. For behold, the dayes will come, in the whiche they shall saye: happy are the baren, & the wombes that neuer bare, and the pappes whiche neuer gaue sucke. Then shall they begyn to say to the mountaines, fall on vs: and to the hylles, couer vs. For if they do this in a grene tree, what shall be done in the dry: And there were two euill doers led with him to be slaine. And after that they wer come to the place (whiche is called **Caluarie**) there they crucified hym and the euill doers, one on the right hand, and the other on the left. Then sayd **Iesus**: father forgeue them, for they wote not what they do. And they parted his rayment and cast lottes. And the people stode and behelde. And the rulers mocked him with them, saying: he saued other men, lette him saue himselfe yf he be very **Christe** the chosen of **God**. The souldiers also mocked him, and came and offred him vineger, and sayd: if thou be the kyng of the **Iewes**, saue thy selfe. And a superscription was writte ouer him, with letters

letters of Greke, and Latin, and Hebrue: This is the king of the Jewes. And one of the euill doers whiche were hanged, railed on him, saying: If thou be Christe saue thy selfe and vs. But the other answered and rebuked him, saying: fearest thou not God, seying thou art in the same damnacion: we are righteously punished, for we receyue accordyng to our dedes: but this man hath done nothing amysse. And he sayd vnto Jesus: Lorde, remembre me when thou comest into thy kyngdome. And Jesus sayd vnto him: verely I say vnto thee: to day shalt thou be with me in Paradise. And it was about the .vi. houre: and there was darknesse ouer all the earth, vntill the .ix. houre, and the Sonne was darkened. And the bayle of the temple did rent, even through the middes. And when Jesus had cryed with a loude voyce, he sayed: Father, into thy handes I commend my spirite. And when he thus had sayed, he gaue vp the gost. When the Centurion sawe what had happened, he glorified God, saying: verely, this was a righteous man. And all the people that came together to that syght, and saw the thynges which had happened, smote their brestes and returned. And all his acquaintaunce, and the women that folowed him from Galile, stode a farre of, beholdyng these thynges. And beholde there was a man named Joseph a counsaillor, and he was a good man and a iust: the same had not consented to the counsaile and dede of them, whiche was of Aramathia, a cite of the Jewes, whiche same also waited for the kingdome of God: he wente vnto Pylate and begged the body of Jesus, and tooke it downe, and wrapped it in a linnen clothe, and layde it in a sepulchre that was hewen in stone, wherin neuer man before had been layde. And that daye was the preparyng of the Sabboth, and the Sabboth dwe on. The women that folowed after, whiche had come with him from Galile, behelde the sepulchre, and howe his bodye was layde. And they returned, and prepared swete Odours & oyntmentes: But rested on the Sabboth daye, accordyng to the commaundemente.

At Euen song.

The first lesson. Lamenta. lll. vnto the ende.

On

At the Communion.

On good Fryday.

At Mattyns.

The first lesson, Gen. xxi. Unto the ende.

The Collect.

A Lmyghtie God, we beseeche thee graciously to behold
this thy famely: for the whiche oure Lorde Jesus
Christe was contented to be betrayed, and geuen by into
the handes of wicked men, and to suffer death vpon the
crosse: who liueth and reigneth. &c.

At the Communion.

Deus, deus
mens. psal.
XXii.



MY God, my God (loke vpon me:) why hast thou
forsake me, and art so farre from my health, and
from the wordes of my complainte:

O my God, I cry in the day time, but thou hea-
rest not: and in the night season also I take no rest.

And thou continuest holy: O thou worship of Israel.

Our fathers hoped in thee, they trusted in thee: and thou
diddest deliuer them.

They called vpon thee, and were helped: they put theyr
trust in thee, and were not confounded.

But as for me, I am a worne and no manne: a verye
skorne of men, and the out cast of the people.

All they that see me, laugh me to skorne: they shote out
their lippes, and shake the head, saying.

He trusted in God that he would deliuer hym: let hym
deliuer him if he will haue him

But thou arte he that tooke me out of my mothers
wombe: thou waste my hope when I hanged yet vpon my
mothers brestes.

I haue been left vnto thee euer sence I was borne: thou
art my God, euen from my mothers wombe.

O, goe not from me, for trouble is here at hande: and
there is none to helpe me.

Many Oxen are come about me: fatte Bulles of Basan
close me in on euery syde.

They

They gape vpon me with their mouthes: as it were a rampyng and roaryng Lyon.

I am powred out lyke water, and all my bones are out of ioynt: my heart also in the middes of my body, is euen lyke melting ware.

My strength is dyled vp lyke a potsherd, and my tongue cleaueth to my gummes: and thou shalt bring me into the dust of death.

For (many) dogges are come about me: and the coulsaile of the wicked lay siege against me.

They pearced my handes and my feete: I may tell al my bones, they stande staring and loking vpon me.

They part my garmentes among them: and cast lottes vpon my vesture.

But be not thou farre from me, O Lorde: thou art my succour, haste thee to helpe me.

Deliver my soule from the sworde: my derlyng from the power of the dogge.

Save me from the Lyons mouth: thou haste heard me also from among the hornes of the Unicornes.

I wil declare thy name vnto my brethzen: in the middes of the congregation will I prayse thee.

O prayse the Lorde, ye that feare hym: magnifie hym all ye of the seide of Jacob, and feare ye hym all ye seide of Israel.

For he hath not despised nor abhorred the lowe estate of the poore: he hath not hid his face from him, but when he called vnto him, he heard him.

My praise is of thee in the great congregaciō: my bowes will I performe in the sight of them that feare him.

The poore shall eat & be satisfied: they that seeke after the Lorde shall praise him, your heart shall liue for ever.

All the endes of the worlde shall remembre themselves and be turned vnto the Lorde: and all the kynreds of the nations shall worship before him.

For the kingdome is the Lordes: and he is the gouernour among the people.

All suche as be fatte vpon earth: haue eaten and worshipped.

All they that go downe into the dust, shall kneele before him:

At the Communion.

him: and no man hath quickened his owne soule.

My seede shall serue hym: they shall be counted vnto the
Lorde for a generation.

They shall come, and the heauens shall declare his
righteousnes: vnto a people that shall be borne, whome
the Lorde hath made.

Glorie be to the father. &c.

As it was in the beginnyng. &c.

¶ After the.ii. Collectes at the Communion, shall be sayed
these.ii. Collectes folowynge.

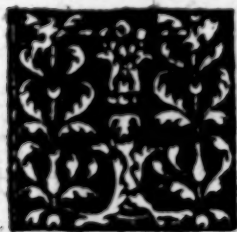
The Collect.

Almyghty and euerlastyng God, by whose spirite the
whole body of the Church is gouerned & sanctified:
receiue our supplications and prayers, which we offre be-
fore thee for all estates of men in thy holy congregacion,
that euery membre of thesame, in his vocacion and mini-
sterie, may truly and godly serue thee: through our Lorde
Jesus Christe.

Mercifull God, who haste made al men, and hatest no-
thyng that thou haste made, nor wouldest the death
of a synner, but rather that he should be couerted and liue:
haue mercy vpon all Jewes, Turkes, Infidels, and here-
tiques, and take from the all ignorance, hardnes of heart,
and contempt of thy word: And so fetch them home, ble-
sed Lorde, to thy flocke, that they may be saued among the
reinnant of the true Israelites, and be made one folde, vn-
der one shepeherde, Jesus Christe our Lorde: who lyueth
and reigneth. &c.

The Epistle.

Heb. x.



he lawe (whiche hath but a shadowe of good
thynges to come, and not the very fashion of
thinges themselves) can neuer with those sa-
crifices, whiche they offre yere by yere continu-
ally, make the comyners therunto perfite. For
would not then those sacrifices haue ceased to haue been
offred, because that the offerers once purged, should haue
had nomore conscience of synnes? Nevertheless, in those
sacrifices is there mencion made of synnes euery yere.
For the blood of Oxen and of Goates cannot take awaye
synnes.

sinnes. wherfore, whē he commeth into the world, he say-
 eth: Sacrifice & offering thou wouldest not haue, but a bo-
 dy hast thou ordayned me. Burnt offerings also for sinne
 haste thou not allowed. Then sayed I: loe, I am here. In
 the beginning of the booke it is wytten of me, that I
 should do thy will, O God. Aboue, when he sayth, Sacri-
 fice and offering, & burnt sacrifices, and synne offerings,
 thou wouldest not haue, neither haste thou allowed them
 (whiche yet are offered by the lawe) then sayed he: loe, I
 am here to do thy will, O God: he taketh away the first to
 establishe the later, by the whiche will, we are made holy,
 euen by the offering of the body of Iesu Christ once for ail.
 And euery priest is ready dayly ministring and offering
 often tynes one maner of Oblacion, which can neuer take
 away synnes. But this man, after he hath offered one sa-
 crifice for sinnes, is set downe for euer on the ryght hande
 of God, and from hence forth tarieth tyll his foes be made
 his foote stoole. For with one offering hath he made per-
 fect for euer, them that are sanctified. The holy gost hym-
 self also beareth vs record, euen when he told before: This
 is the testament that I will make vnto them: After those
 dayes (sayth the Lord) I will put my lawes in theyr hear-
 tes, and in their myndes will I write them, & their sinnes
 and iniquities will I remembre nomore. And where re-
 mission of these thynges is, there is nomore offering for
 sinne. Secyng therfore brethzen, that by the meanes of
 the bloud of Iesu, we haue libertie to entre into the holy
 place, by the newe and liuyng waye, which he hath prepa-
 red for vs, through the bayle (that is to say, by his fleshe:)
 And seing also that we haue an hye priest which is ruler
 ouer the house of God, let vs drawe nye with a true heart
 in a sure fayth, sprinkled in our heartes from an euil con-
 science, and washed in our bodyes with pure water: Let
 vs kepe the profession of our hope, without wauering (for
 he is faythfull that promised) and let vs considre one ano-
 ther, to the intent that we may prouoke vnto loue, and to
 good woorkes, not forsakynge the felowship that we haue
 among our selues, as the maner of some is: but let vs ex-
 horte one another, and that so muche the more, because ye
 see that the daye draweth nye.

At the Communion.

The Gospell.

John. x. viii.



When Jesus had spoken these wordes, he wēt furth with his disciples ouer the broke Cedron, where was a garden, into the whiche he entred with his disciples. Judas also which betrayed him, knewe the place: for Jesus oft times resorted thither with his disciples. Judas then after he had receyued a bende of men (and ministers of the hye priestes & Phariseis) came thither with Lanterns, and fyerbrādes, and weapons. And Jesus knowing all thinges that should come on him, wēt furth, and sayd vnto them: whom seke ye? They answered him: Jesus of Nazareth. Jesus sayeth vnto them. I am he. Judas also which betrayed him, stode with thē. Allone then as he had sayd vnto them, I am he, they went backward, & fell to the ground. Then asked he them agayne: whom seke ye? They sayed: Jesus of Nazareth. Jesus answered: I haue tolde you that I am he. If ye seke me therefore, let these goe theyr way: that the saying might be fulfilled which he spake. Of thē which thou gauest me, haue I not lost one. Then Simon Peter hauing a sword, drew it, and smote the hye priestes seruaunt, and cut of his right eare. The seruautes name was Malchus. Therfore sayeth Jesus vnto Peter, put vp thy sword into the sheath: shall I not drinke of the cup whiche my father hath geuen me? Then the companye and the captayne, and the ministers of the Jewes, tooke Jesus and bound hym, and led hym away to Anna first: for he was father in lawe to Cayphas, whiche was the hye priest thesame yere. Cayphas was he that gaue counsell to the Jewes, that it was expediente that one man shoulde dye for the people. And Simon Peter folowed Jesus, and so dyd an other disciple: that disciple was knowen to the hye priest, and wente in with Jesus into the palace of the hye priest. But Peter stode at the doore without. Then wente out that other disciple (whiche was knowen to the hye priest) and spake to the damosell that kepte the doore, and brought in Peter. Then sayde the damosell that kepte the doore vnto Peter: Art not thou also one of this mannes disciples? he sayd: I am not. The seruautes and ministers stode there, whiche

which had made a fyre of coales: for it was colde, and they warmed themselves. Peter also stode among them & warmed himselfe. The hye priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him: I spake openly in the worlde: I ever taught in the Synagoge, and in the tēple, whither all the Jewes haue resorted, and in secrete haue I sayed nothing. why askest thou me? Aske thē which heard me, what I sayd vnto them. Behold they cā tell what I sayde. when he had thus spoken, one of the ministers, which stode by, smote Jesus on the face, saying: Answerest thou the hye priest so? Jesus answered him: If I haue euil spoken, beare witnesse of the euill: But if I haue well spoken, why smitest thou me? And Annas sente hym bounde vnto Cayphas the hye priest. Symon Peter stode and warmed himself. Then sayd they vnto him: Art not thou also one of his disciples? He denyed it, & sayed: I am not. One of the seruantes of the hye priestes (his cousin whose care Peter smote of) sayed vnto him: did not I see thee in the garden with him? Peter therfore denied again: and immediatly the Cocke crewe. Then ledde they Jesus from Cayphas into the hall of iudgemente. It was in the morning, & they themselves went not into the iudgemente hall, lest they should be defiled, but that they myght eate the Pascheouer. Pylate then went out to them, & sayd: what accusation bring you against this man? They answered, and sayd vnto him: If he were not an euil doer, we would not haue deliuered him vnto thee. Then sayd Pylate vnto them: take ye him and iudge him after your owne lawe. The Jewes therfore sayed vnto him: It is not lawfull for vs to put any manne to death: that the wordes of Jesus myght be fulfilled, which he spake, signifying what death he should dye. Then Pylate entred into the iudgemente hall againe, & called Jesus, and sayed vnto him: Art thou the king of the Jewes? Jesus answered: sayest thou that of thy selfe, or did other tel it thee of me? Pylate answered: ain I a Jewe? Thine owne nacion & hye priestes haue deliuered thee vnto me: what hast thou done? Jesus answered: my kyngdome is not of this worlde: yf my kyngdome were of this world, then would my ministers surely fight, that I shoulde not be deliuered to the Jewes: but nowe is my kyngdome not from hence. Pylate therfore sayed vnto

At the Communion.

Ioh. xdx.

vnto him: Art thou a kyng then? Jesus answered: thou sayest that I am a king. For this cause was I borne, & for this cause came I into the world, that I should beare witness vnto the trueth. And all that are of the trueth, heare my voyce. Pylate sayd vnto hym: what thyng is trueth? And when he had sayd this, he went out againe vnto the Jewes, & sayeth vnto them: I finde in him no cause at all. Ye haue a custome that I shoulde deliuer you one loce at Easter: wil ye that I loce vnto you the king of the Jewes? The cried they al again, saying: Not him, but Barrabas: thesame Barrabas was a murtherer. Then Pylate toke Jesus therfore, & scourged him. And the souldiers wound a croune of thornes, & put it on his head. And they dyd on him a purple garment, & came vnto him and sayed: haile king of the Jewes: and they smote him on the face. Pylate went furth againe, and sayed vnto them: beholde, I bryng him furth to you, that ye may know that I finde no fault in him. The came Jesus furth, wearing a croue of thorne, and a robe of purple. And he sayth vnto them: behold the man. when the hye priestes therfore and ministers sawe hym, they cryed, saying: crucifie hym, crucifie hym. Pylate sayth vnto them: take ye him & crucifie him, for I finde no cause in him. The Jewes answered him: we haue a lawe, and by our lawe, he ought to dye, because he made himselfe the sonne of God. when Pylate heard that saying, he was the more afrayde, & went againe into the iudgemēt hall, & sayeth vnto Jesus: whence art thou? But Jesus gaue him none answer. Then sayd Pylate vnto him: Speakest thou not vnto me: knowest thou not that I haue power to crucifie thee, and haue power to looce thee? Jesus answered: Thou couldest haue no power at all agaynst me, except it were geue thee frō abotie. Therfore he that deliuered me vnto thee, hath the more sinne: And from thence, furth sought Pylate meanes to looce him: but the Jewes cryed, saying: yf thou let hym goe, thou arte not Celsars frende: for whosoever maketh hymselfe a kyng, is against Cesar. when Pylate heard that saying, he brought Jesus furth, and sate downe to geue sentence in a place that is called the Pauement, but in the hebrue tong Sabbathā. It was the preparing day of Easter, about the. vi. houre. And he sayeth vnto the Jewes: beholde youre kyng.

They

They cryed, saying: awaye with hym, awaye with hym, crucify hym. Pilate sayeth vnto them: Shall I crucify your king? The hye priestes answered: we haue no kyng but Cesar. Then deliuered he him vnto the to be crucified. And they tooke Jesus and ledde hym awaye. And he bare his crosse, and wente furthe into a place whiche is called the place of dead mennes sculles: but in hebrue Golgotha: where they crucified hym, and two other with hym: on either side one, and Jesus in the midst. And Pilate wrote a tytle and put it on the crosse. The wytyng was, Jesus of Nazareth kyng of the Jewes. This title read many of the Jewes: for the place where Jesus was crucified, was nie to the citie. And it was written in hebrue, Greke, and Latin. Then sayed the hye priestes of the Jewes to Pilate: write not kyng of the Jewes, but that he sayed: I am kyng of the Jewes. Pilate answered: what I haue written, that haue I written. The souldiers, when thei had crucified Jesus, toke his garmentes and made .iiii. partes, to euery souldiour a parte, and also his coate. The coate was without seame, wrought vpon throughout: They sayed therefore among themselves: let vs not deuyde it, but cast lottes for it, who shall haue it. That the scripture might be fulfilled, saying: They haue parted my raimente among them, and for my coate did they caste lottes. And the souldiours did suche thynges in dede. There stode by the crosse of Jesus, his mother and his mothers sister Mary, the wyfe of Cleophas, and Mary Magdalene. when Jesus therefore sawe his mother, and the discyples standynge, whom he loued, he saith vnto his mother: woman, beholde thy sone. Then sayd he to the discyples: beholde thy mother. And fro that houre the discyples toke hir for hys owne.

After these thynges, Jesus knowing that all thynges were now performed, that the scripture might be fulfilled, he saith: I thirst. So ther stode a vessel by ful of vineger: therfore they fylled a sponge with vineger, and wounde it aboute with flope, and put it to his mouth. Asone as Jesus then receyued of the vineger, he sayed: It is finished, and bowed his head and gaue vp the goste. The Jewes therfore, because it was the preparing of the Sabbothe, that the bodyes shoulde not remayne vpon the crosse on the Sabboth day (for that Sabboth day, was an hye daie)

At the Communion.

besought Pylate, that their legges myght be broken, and that they might be taken downe. The came the souldiours and brake the legges of the firste, and of the other whiche was crucified with hym. But when they came to Jesus, and sawe that he was deade already, they brake not hys legges: but one of the souldiours with a speare thurst him into the side, & forth with came there out bloud and water. And he that sawe it bare recorde, and his recorde is true. And he knoweth that he sayeth true, that ye might beleue also. For these thinges were done that the scripture should be fulfilled: ye shal not breake a bone of hym.

And againe an other scripture sayeth: they shall loke vpon him, whom they haue pearced. After this, Ioseph of Aramathia (whiche was a disciple of Jesus, but secretly for feare of the Jewes) besought Pylate that he myghte take downe the bodye of Jesus. And Pylate gaue hym lycence: He came therfore and tooke the bodye of Jesus. And there came also Nicodemus (whiche at the begynning came to Jesus by night) and brought of Myre and Alces mingled together, aboute an hundreth pounce weight. Then tooke they the body of Jesus, and wounde it in linnen clothes with the odours, as the maner of the Jewes is to burye. And in the place where he was crucified, there was a garden, and in the garden a newe Sepulchre, wherein was neuer manne layde: There layde they Jesus therfore, because of the preparynge of the Sabbothe of the Jewes, for the Sepulchre was nye at hande.

At Euen song.

CThe first lesson. Esa. Liii. vnto the ende.

CEaster Euen.

At Matyng.

The first lesson. Lamenta. iiii. v. vnto the ende.

At the Communion.

O Lorde



Lorde God of my saluacion, I haue cryed daye
 & night before thee: O lette my prayer enter into thy presence, incline thine eare vnto my calling. *Domine deus salutis psal. lxxxviii.*
 For my soule is ful of trouble: and my life draweth nye vnto hell.

I am counted as one of them that goe downe vnto the pytte: and I haue been euen as a man that hath no strengthe.

Free among the dead, lyke vnto them that bee wounded and lye in the graue, whiche be out of remembraunce: and are cut awaye from thy hande.

Thou haste layed me in the lowest pytte, in a place of darcknes: and in the depe.

Thyne indignacion lyeth harde vpon me: and thou hast vexed me with all thy stormes.

Thou haste put awaye myne acquayntaunce far from me: and made me to be abhorred of them.

I am so fast in pylson: that I can not get forth.

My sight fayleth for very trouble: lorde I haue called dayly vpon thee, I haue stretched out my handes vnto thee.

Doeste thou shewe wonders amonge the deade: or shall the dead ryle vp agayne and prayse thee?

Shall thy louyng kyndenes be shewed in the graue: or thy faithfulness in destruction?

Shall thy wonderous workes be knowen in the darke: and thy righteousness in the lande where all thynges are forgotten?

Vnto thee haue I cried, O Lorde: and earlye shall my prayer come before thee.

Lord, why abhorrest thou my soule: and hideste thou thy face from me?

I am in misery, and like vnto him that is at the pointe to dye: (euen from my youth vpp) thy terrours haue I suffered with a troubled minde.

Thy wrathfull displeasure goeth ouer me: and the feare of thee, hath vndone me.

They came rounde aboute me dayely lyke water: and compassed me together on euery syde.

My louers and frendes haste thou put awaye from me: and hyd myne acquayntaunce out of my syght.

At the Communion.

Gloꝛy be to the father, and to the sonne: and to the holy
ghost.

As it was in the beginning, is now, and euer shall be:
worlde without ende. Amen.

The Epistle

i. Pet. iii.

It is better (if the wyll of God be so) that ye suffre
for wel doing then for euil doing. For as muche as
Christ hath once suffered for sinnes, the Just for the
vniust, to bring vs to God: and was killed as partaynyng
to the flesh, but was quickened in the spirite. In which spi-
rite he also went and preached to the spirites that were in
pryson, whiche somtyme had beene disobedient, when the
long suffryng of God was once looked for in the dayes of
Noe, whyle the arke was a preparyng: wherin a fewe, that
is to saue, eyghte soules were saued by the water, lyke as
Baptysme also now saueth vs: not the puttyng awaye
of the fylthe of the flesh, but in that a good conscience con-
senteth to God by the resurreccion of Iesus Christ, whiche
is on the right hand of God: and is gone into heauen:
Angels, powers, and myght, subdued vnto hym.

The Gospell.

Mat. xxvii.

When the euen was come, there came a riche
man of Aramathia named Ioseph, which al-
so was Iesus disciple. He went vnto Pilate
& begged the body of Iesus. Then Pilate co-
maunded the body to be deliuered. And when
Ioseph had taken the bodie, he wrapped it in
a cleane linnen clothe, and layde it in his newe Tombe,
whiche he had hewen out euen in the rocke, and rolled a
greate stone to the doore of the Sepulchre, and departed.
And there was Mary Magdalene, and the other Mary
sytting ouer againste the Sepulchre. The nexte daye that
folowed the day of preparing, the high priestes and Pha-
riseis came together vnto Pilate, saying: Sir, we remem-
bre that this deceyner sayed while he was yet alyue: After
iii. dayes I wil rise agayne: Commaunde therfore that the
Sepulchre bee made sure vntyll the thirde daie, lest his
disciples

disciples come and steale hym away, and save vnto the people, he is risen from the dead: and the last erreure shal be worse then the firste. Pylate sayed vnto them: ye haue the watche, goe your waye, make it as sure as ye can. So they wente and made the Sepulchre sure with the watche menne, and sealed the stone.

C Easter daye.

C In the mornynge afore Mattyns, the people beyng assembled in the Church: these Anthems shalbe fyrste solemnely song, or sayed.



Crist rising again from the dead, now we dieth not. Death from hence forth hath no power vpon hym. For in that he dyed, he dyed but once to put away sinne: but in that he liueth, he liueth vnto God. And so lykewyse, counte youre selves deade vnto synne, but lyuyng vnto God in Christe Iesus our Lorde. Alleluya, Alleluya.

Criste is risen againe, the firste fruytes of them that slepe: for seyng that by man came deathe, by man also cometh the resurreccion of the dead: For as by Adam all men do dye, so by Christe all menne shalbe restored to lyfe. Alleluya.

The Priest.

C Shewe forth to all nations the glory of God.

The Answer.

C And among all people his wonderful workes.

Let vs praye.



God, who for our redemption diddest geue thine only begotten sonne to the death of the Crosse: and by his glorious resurreccion haste deliuered vs from the power of our enemye: Graunte vs so to dye daylye from sinne, that we maye evermore liue with hym in the ioye of his resurreccion: through the same Christe our Lorde. Amen.

G.iii.

Proper

At the Communion.

Proper psalmes and lessons.

At Mattins.

Psal. ii.

Psal. lvi.

Psal. Cxi.

The first lesson. Exo. xii. to the ende.

The seconde lesson. Roma. vi. to the ende.

At the fyrst Communion.

Conserua me
domine. psal.
xvi.



Reserue me, O God: for in thee haue I put my trust.

O my soule, thou hast saied vnto the Lord: thou art my God, my goodes are nothyng vnto thee. All my delight is vpon the Sainctes that are in the yearth: and vpon suche as excell in vertue.

But they that runne after an other God: shall haue great trouble.

Their dryncke offerynges of bloude wyll not I offer: neither make mencion of theyr names within my lippes.

The Lord himselte is the porcion of mine inheritaunce, and of my Cuppe: thou shalt mayntayne my lotte.

The lotte is fallen vnto me in a fayre ground: yea, I haue a goodly heritage.

I will thanke the Lorde for geuyng me warnyng: my reynes also chasten me in the nyght season.

I haue sette God alwayes before me: for he is on my ryght hand, therefore I shall not fall.

wherefore my hearte was glad, and my glory reioysed: my fleshe also shall rest in hope.

For why: thou shalt not leaue my soule in helle: neyther shalt thou suffre thy holy one to see corruption.

Thou shalt shewe me the pathe of life: in thy presence is the fulnes of ioye, and at thy right hand there is pleasure for euermore.

Glozy be to the father and to the sonne: and to the. &c.

As it was in the begynning, is now, and euer. &c.

The Collect.



Almightie God, whiche throughe thy onely begotten sonne Iesus Christe, hast ouercome death, & opened vnto vs the gate of everlastyng life: we humbly beseeche

beseche thee, that as by thy speciall grace, preuentynge vs, thou doeste put in our mindes good desires, so by thy continuall help we may bring the same to good effect: through Iesus Christ our Lorde, who lyueth and reigneth. &c.

The Epistle.

Coloss. iii.

If ye be ryse againe with Christ, seke those thynges whych are aboue, where Christ sitteth on the right hand of God. Set your affectiō on heavenly thynges, and not on yearthly thynges. For ye are dead, and your life is hid with Christ in God. Whensoever Christe (whiche is our lyfe) shall shewe hym selfe, then shall ye also appeare with him in glory. Mortifie therefore your earthy membres, fornication, vncleannes, vnnaturall lust, euil concupiscence and couetousnes, whiche is wurshyppynge of ydolles: for whiche thynges sake, the wrath of God bleseth to come on the disobedient children, among whom ye walked somtyme when ye lyued in them.

The Gospell.

The fyrste daye of the Sabbothes came Mary Magdalene earlye (when it was yet darcke) Iohn. xx. vnto the Sepulchre, and sawe the stone taken awaye from the graue. Then she ranne and came to Simon Peter, and to the other disciple whom Iesus loued, and sayeth vnto them: they haue taken awaye the Lorde out of the graue, and we cannot tell where they haue layed hym. Peter therfore wente forth and that other disciple and came vnto the Sepulchre. They ranne both together, and the other disciple dyd out runne Peter, and came first to the sepulchre. And when he had stowped doune, he sawe the linnen clothes lyng, yet wente he not in. Then came Symon Peter folowynge hym, and went into the sepulchre and sawe the linnen clothes lye, and the napkyn that was aboute his heade, not lyng with the linnen clothes, but wrapped together in a place by it selfe. Then wente in also that other disciple whiche came firste to the sepulchre, &
G. iiii. he

At the Communion.

he sawe and beleued. For as yet they knewe not the scripture that he shoulde rylse agayne from death. Then the disciples went awaye agayne vnto their owne home.

At the second Communion.

Domine quis
multiplicati.
Psal. iii.



Orde, howe are they encreased that trouble me: many are they that rylse agaynst me.

Many one there bee that saye of my soule: there is no helpe for him in his God.

But thou, O Lorde, art my defender: thou art my worshyp, and the lifter vp of my head.

I dyd call vpon the Lorde with my voice: and he hearde me out of his holy hyll.

I layde me doune and slepte: and rose vp agayne, for the Lorde sustayned me.

I wil not be afrayd for ten thousandes of the people: that haue set themselves agaynst me round aboute.

Up Lord and helpe me, O my God: for thou synyteste all myne enemies vpon the cheke bone, thou haste broken the teeth of the vngodly.

Saluacion belongeth vnto the lorde: and thy blessing is vpon thy people.

Glozy bee to the father and to the sonne: and to the holy ghost.

As it was in the beginning, is nowe, and euer shal bee: worlde with out ende. Amen.

The Collect.



Almightie father, whiche haste geuen thy onely sonne to dye for our sinnes, and to rise againe for oure iustification: Graunte vs so to putte awaye the leauen of malyce and wickednesse, that we maye alwaye serue thee in purenesse of liuing and trueth, through Jesus Christ oure Lorde.

The Epistle.

1. Cor. v.



Now ye not that a lytle leauen sowreth the whole lompe of dowe: Pourge therefore the olde leauen, that ye maye be newe dowe, as ye are swete bread.

For

For Christe our passeouer is offred vp for vs. Therefore let vs kepe holye daye, not with olde leauen, neyther with the leauen of malicioufnes and wickednes: but with the swete bread of purenes and trueth.

The Gospell.



When the Sabboth was paste, Mary Mag^{dalene}, and Mary Jacoby, and Salome, bought swete odoures, that they myghte come, and annoynt hym. And early in the morning, the first daye of the Sabboth, they came vnto the Sepulchre when the sonne was risen. And they sayed among themselves: who shall rolle vs awaie the stone fro the dore of the Sepulchre: And when they looked, they sawe howe that the stone was rolled awaye, for it was a very great one. And they wente into the Sepulchre, and sawe a younge manne sytting on the right syde, clothed in a long white garmente, and they were afrayed. And he sayed vnto them: be not afrayed, ye seke Iesus of Nazareth whiche was crucified. he is risen, he is not here: Beholde the place where they had put him. But goe your waye and tell his disciples, and Peter, that he goeth before you into Galile, there shall ye see him, as he sayed vnto you. And they went out quickly and fledde from the Sepulchre, for they trembled, and were amased, neyther sayed they any thyng to any man, for they were afrayde.

At Euen song.

Proper psalmes and lessons.

Psalm. cxliij.

Psalm. cxliij.

The. iij. lesson. Act. ii. vnto the ende.

Psalm. cxliij.

Mondaye in Easter weke.

At Mattins.

The seconde lesson. Mat. xxviii. vnto the ende.

At the Communion.

By

At the Communion.

Nonne deo
Subiecta.
Psal. lXii.



My soule truely wayteth styll vpon God: for of hym cometh my saluacion.

He verely is my strength and my saluacion: he is my defence, so that I shall not greatly fall.

Howe long wil ye imagine mischiefe againste euer y mā: ye shall be slaine al the sorte of you, yea, as a totterynge wal shall ye be, and lyke a broken hedge.

Their deuice is only howe to put hym out whom God will exalte: their delight is in lyes, they geue good woordes with their mouth, but curse with their hearte.

Neuerthelesse, my soule, waite thou still vpon God: for my hope is in hym.

He truly is my strength and my saluacion: he is my defence, so that I shall not fall.

In God is my health and my glory: the rocke of my might, and in God is my trust.

O put your trust in hym alwaye, ye people: powre out your hartes before hym, for God is our hope.

As for the children of men, they are but vayne, the children of men are deceiptfull: vpon the weyghtes, they are altogether lighter then vanitie it selfe.

O trust not in wrong and robbery, geue not your selues vnto vanitie: yf riches encrease, sette not your hearte vpon them.

God spake once and twise: I haue also heard thesame, that power belongeth vnto God.

And that thou Lorde art mercifull: for thou rewardest euery man accordyng to his worke.

Glory be to the father, and to the sonne. &c.

As it was in the beginnyng, is now. &c.

The Collect.



Almightie God, whiche through thy onely begotten sonne Iesus Christe, haste overcome death, and opened vnto vs the gate of everlasting lyfe: we humbly beseeche thee, that as by thy speciall grace, preuentynge vs, thou doest putte in oure myndes good desyres: so by thy continuall helpe, we may bring thesame to good effecte, through Iesus Christ our lorde: who lyueth and reigneth. &c.

The



Peter opened his mouth, and sayed: of a trueth Actes. 2.
I perceyue that there is no respecte of persons
with God, but in all people, he that feareth him
and worketh righteousness, is accepted with
him. Ye knowe the preaching that God sente
vnto the childre of Israell, preaching peace by Jesu Christ,
whiche is lordē ouer all thinges: whiche preaching was pu-
blished throughout all Jewry (and began in Galilee, after
the baptisme which John preached) howe God annointed
Jesús of Nazareth with the holy ghoſte, and with power.
whiche Jesús went about doyng good, and healing all
that were oppressed of the deuill, for God was with hym.
And we are witnessēs of all thinges whiche he dyd in the
lande of the Jewes, and at Jerusalem: whom they slewe
and hanged on tree. Hym God reysed vp the third daie
& shewed hym openly, not to al the people, but vnto vs wit-
nesses (chosen before of God for thesame intent) whiche
dyd eate and drinke with hym after he arose from death.
And he commaunded vs to preache vnto the people, and
to testify, that it is he whiche was ordeined of God to be
the iudge of the quicke and deade. To hym geue all the
prophetes witnes, that through his name, whosoever be-
leueth in hym, shall receyue remission of sinnes.

The Gospell.



Beholde, two of the disciples wente that same Luc. XXiii.
daye to a towne called Emaus, whiche was
from Jerusalem about. lx. furlonges: and they
talked together of all the thinges that had
happened. And it chaunced that while they cō-
moned together & reasoned: Jesús him selfe drue nere and
went with thē. But their eyes were holdē that they should
not knowe hym. And he sayd vnto them: what maner of
communications are these that ye haue one to another as
ye walke, and are sad: And the one of them (whose name
was Cleophas) answered, and saied vnto hym: art thou
onely a straunger in Jerusalem, and haste not knowen the
thinges whiche haue chaunced there in these dayes: he
saide

At the Communion.

sayde vnto them: what thinges? And they sayd vnto him: of Iesus of Nazareth, whiche was a Prophete, mightie in dede and worde before God and all the people: and how the hie priestes, and oure rulers, deliuered him to be condemned to death, and haue crucified hym. But we trusted that it had been he whiche shoulde haue redeemed Israel. And as touching all these thinges, to daye is euen the third daye that they were doen. Yea, and certaine women also of oure companye made vs astonied, whiche came earely vnto the Sepulchre and founde not his body, and came saying, that they had sene a vision of Angels, whiche sayed that he was aliue. And certaine of them whiche were with vs, wente to the Sepulchre, and found it euen so as the women had sayed: but him they sawe not. And he sayed vnto them: O fooles and slowe of hearte to beleue all that the prophetes haue spokē. Dughte not Christ to haue suffred these thinges, and to entre into his glory? And he began at Moyses and al the prophetes, and interpreted vnto them in all Scriptures whiche were written of him. And they drewe vnto the toun, whiche they went vnto. And he made as though he woulde haue gone further. And they constrained hym, sayinge: abyde with vs, for it draweth towardes night, and the day is farre passed. And he went in to tary with them. And it came to passe as he sat at meate with them, he tooke bread and blessed it, and brake, and gaue to them. And their eyes were opened, and they knewe hym, and he vanished out of theyr sight.

And they sayed betwene themselves: dyd not oure heartes burne within vs, whyle he talked with vs by the waye, and opened to vs the Scriptures? And they rose vp thesame houre and returned to Ierusalem, and founde the eleuen gathered together, and them that were with them, saying: the Lorde is risen in dede, and hath appered to Simon. And they tolde what thinges were doen in the waye, and howe they knewe hym in breakyng of bread.

At Euen song.

The second. Lesson. Actes. iij. vnto the ende.

¶ Twel daye in Easter weke.

At Mattins.

The

At the Communion.

Fol. lb.

The.ij. lesson. Luke. xxiii. vnto. and behold. ij. of them.

At the Communion.



Prayse the Lord (ye seruauntes:) O prayse the name of the Lord.

Laudate pueri

psal. Cxiii.

Blessed is the name of the Lord: from this tyme furth for evermore.

The Lordes name is prayled: frō the ryling vp of the sonne, vnto the goyng doune of the same.

The lord is hie aboue all heathen: and his glorie aboue the heauens.

who is lyke vnto the Lord our God, that hathe his dwelling so hye: and yet humbleth hymselfe, to beholde the thinges that are in heauen and earth:

he taketh vp the simple oute of the duste: and lifteth the poore out of the mier.

That he may set hym with the princes: euen with the princes of his people.

he maketh the baren woman to kepe house: and to be a ioyfull mother of children.

Glozy be to the father, and to the sonne. &c.

As it was in the beginning, is now, and euer. &c.

The Collect.



Almighty father, whiche haste geuen thy only sonne to dye for our sinnes, and to ryle agayne for oure iustification: Graunt vs so to put away the leuen of malice and wyckednes, that we maye alwaie serue thee in purenes of liuing and truth, through Iesus Christe oure Lord.

The Epistle.



Ye men & brethzen, Children of the generation of Abraham, & whosoever among you feareth God: to you is this word of saluacion sent. For the inhabitants of Ierusalem, and their rulers, because they knew him not, nor yet the voices of the prophetes, which are read every Sabboth day, thei haue fulfilled the i cōdēning him.

Actes. xiii.

And

At the Communion.

And when they found no cause of death in hym, yet desired they Pilate to kyll him. And when they had fulfilled all that were written of hym, they tooke hym downe from the tree, and put hym in a Sepulchre. But God rayled him agayne from death the thirde daye, and he was seen manye dayes of them whiche wente with hym from Galile to Jerusalem: whiche are his witnessess vnto the people. And we declare vnto you, howe that the promes (which was made vnto the fathers) **G O D** hath fulfilled vnto their children (euen vnto vs) in that he raised vp Iesus agayne: Euen as it is written in the secōde Psalme: Thou arte my sonne, this daye haue I begotten thee. As concernyng that he raised him vp from death, nowe no more to returne to corruption, he sayed on this wise: The holy promises made to David, wil I geue faithfully to you. Wherefore he sayeth also in another place: Thou shalt not suffre thyne holy to see corruption. For David (after that he had in his tyme fulfilled the will of **G O D**) fell on slepe, and was layed vnto his fathers, and sawe corruptiō. But he whome God rayled agayne, sawe no corruption. See it knowen vnto you therefore (ye men and brethren) that throughe this man, is preached vnto you the forgeuenes of synnes, and that by hym all that beleue, are iustified from all thinges, from which ye coulde not be iustified by the lawe of Moyses. Beware therfore, lest that fall on you, whiche is spoken of in the Prophetes: behold ye despisers, and wonder, and perishe ye: for I doe a worke in your daies, which ye shal not beleue, though a man declare it you.

The Gospell.

Luc. xxiii.



Iesus stode in the middes of his disciples, and sayed vnto them: peace be vnto you: It is I, feare not. But they were abashed and afrayed, and supposed that they had seen a spirite. And he sayed vnto them: why are ye troubled, and why doo thoughtes arysle in your heartes: Beholde my handes and my fete, that it is euen I my selfe. Handle me and see, for a spirite hath not flesh and bones, as ye see me haue. And when he had thus spoken, he shewed them his handes, and

and his fete. And whyle they yet beleued not for ioye, and wondered, he saied vnto them: Haue ye here any meate? And they offered him a pte of a broyled fishe, and of an honye combe. And he tooke it and did eate before them. And he saied vnto them: these are the wordes whiche I spake vnto you, while I was yet with you: That all muste nedes be fulfilled, whiche were written of me in the Lawe of Moyses, & in the Prophetes, and in the Psalmes. Then opened he their wittes, that they mighte vnderstande the scriptures, and sayed vnto them: Thus is it written, and thus it behoued Christe to suffer, and to rise againe from death the thirde daye, and that repentaunce and remission of synnes, shoulde bee preached in his name among all nations, and muste begin at Ierusalem. And ye are witnesses of these thinges.

C At euensong.

The seconde lesson. 1. Cor. xv. vnto the ende.

C The first Sondaye after Easter.

Blessed is the man that feareth the lord: Beatus vir, Psal. cxlii.
 he hath greate delite in his commaundementes.

His seede shalbee mightie vpon yearth:
 the generation of the faithfull shalbee blessed.

Riches and plenteousnes shalbe in his house: and his righteousness endureth for ever.

Vnto the Godly there ariseth by light in the darkenes:
 he is mercifull, louyng and righteous.

A good man is mercifull and lendeth: and will guyde his wordes with discrecion.

For he shal neuer be moued: and the righteous shalbe had in euerlasting remembraunce.

He will not bee afraied for any euill tydynges: for hys hearte standeth fast, and beleueth in the Lord.

His hearte is stablished and will not shrink: vntill he se his desyre vpon his enemies.

He hath sparled abroad and geue to the poore: and his
 righteousness

At the Communion.

righteousnes remaineth for ever, his horne shall bee exalted with honor.

The vngodly shall see it, and it shall grieve hym: he shall gnashe with his teeth and consume awaye, the desyre of the vngodly shall perishe.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is now, and ever. &c.

The Collect.

Almightie father. &c. As at the second Communion on Easter day.

The Epistle.

John. v.



Al that is borne of G O D, overcommeth the world. And this is the victory that overcometh the world, even our faith. Who is it that overcometh the worlde, but he whiche beleueth that Iesus is the sonne of GOD: This Iesus Christ is he that came by water and bloud, not by water onely, but by water and bloud. And it is the spirite that beareth witnes, because the spirite is truthe. For there are thre whiche beare recorde in heauen, the father, the woorde, and the holy Ghoste, and these three are one. And there are three whiche beare recorde in yearth, the spirite, and water, and bloud, and these. iij. are one. If wee receyue the witnes of menne, the witnes of GOD is greater. For this is the witnes of GOD that is greater, whiche he testified of his sonne. He that beleueth on the sonne of GOD, hath the witnes in hymselfe. He that beleueth not GOD, hath made hym a lier, because he beleueth not the recorde that GOD gaue of his sonne. And this is the record, how that GOD hath geuen vnto vs eternall life, and this lyfe is in his sonne. He that hath the sonne, hath lyfe: and he that hath not the sonne of GOD, hath not lyfe.

The Gospel.

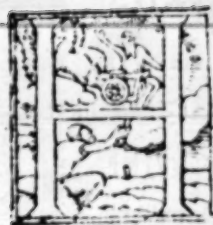
John. xx.



The same daye at nyghte, which was the firste daye of the Sabbothes, when the doores were shut (where the disciples were assembled together, for feare of the Jewes) came Iesus and stode in the middes, and

and saide vnto the: Peace bee vnto you. And when he had so sayde, he shewed vnto them his handes and his syde. Then were the disciples glad, when they sawe the lord. Then sayde Iesus to them againe: Peace be vnto you. As my father sente me, euen so sende I you also. And when he had saide those wordes, he breathed on them, and saide vnto them: receyue ye the holy ghoſte. whosoever synnes ye remitte, they are remitted vnto them. And whosoever synnes ye retaine, they are retained.

C The second Sondaye after Easter.



Alſt thee O God, to deliuer me: Make haſte to helpe me, O Lorde.

*Deus in adiutorium.
Pſal. lxx.*

Let them bee aſhamed and confounded, that ſeke after my ſoule: let the bee turned backward and put to confuſion, that wiſhe me euill.

Let them (for their reward) be ſone brought to ſhame: that crye ouer me, there, there.

But let all thoſe that ſeke thee, be ioyfull and gladde in thee: and let all ſuche as delight in thy ſaluacion, ſaye alwaye, the Lorde be praiſed.

As for me I am poore and in miſery: haſte thee vnto me (O God.)

Thou art my helpe and my redeemer: O lorde make no long taryng.

Glorie be to the father, and to the ſonne. &c.

As it was in the beginning, is now, and euer, &c.

The Collect.

A Almighty God, whiche haſte geuen thy holy ſonne to bee vnto vs, bothe a ſacrifice for ſynne, and alſo an example of Godly lyfe: Geue vs the grace that we maye alwayes moſte thankfully receyue that his ineſtimable benefite, and alſo dayely indeuour our ſelves, to folow the bleſſed ſteppes of his moſte holy lyfe.

The Epistle.



his is thanke worthye, yf a man for conſcience toward God, endure grieve, and ſuffre wrong vnderſerued. For what praiſe is it yf when ye bee buf-

h. j. ſeted

At the Communion.

feted for your fautes, ye take it patiently: But and yf when ye doo well, ye suffre wrong and take it patiently, then is there thanke with God. For herunto verely were ye called: For Christe also suffered for vs, leauing vs an ensample, that ye should folowe his steppes, whiche dyd no synne, neyther was there guyle found in his mouthe: which, when he was reuiled, reuiled not again: when he suffered, he threatned not: but committed the vengeaunce to him that iudgeth righteously, whiche his owne selfe bare our synnes in his body on the tree, that we being deliuered from sinne, should liue vnto righteousnes. By whose stripes ye were healed. For ye were as shepe going a straie: But are now turned vnto the shepheard, and bishop of your soules.

The Gospell.

Jhon .x.



Christe sayed to his disciples: I am the good shepheard, a good shepheard geureth his life for the shepe. An hired seruaunt, & he which is not the shephearde (neyther the shepe are his owne) seeth the wolfe comming, and leaueth the shepe and flieth, and the wolfe catcheth, and skattreth the shepe. The hired seruaunt flieth, because he is an hired seruaunt, and careth not for the shepe. I am the good shephearde, and know my shepe, and am knowen of myne. As my Father knoweth me, even so knowe I also my Father. And I geue my lyfe for the shepe: and other shepe I haue, whiche are not of this folde. Them also must I bring, and they shall heare my voyce, and there shalbe one folde, and one shephearde.

The .liij. Sondaye.

Confitebimur
Psal. lxxv.



Vnto thee (O God) doe we geue thanks: yea, vnto thee doe we geue thanks.

Thy name also is so nye: and that doe thy wonderous workes declare.

When I receyue the congregation: I shall iudge according vnto right.

The yearth is weake, and all the inhabitours therof: I beare vp the pillers of it.

I sayed

I sayed vnto the fooles, deale not so madly: and to the vngodly, set not vp your horne.

Set not vp your horne on hye: and speake not with a stiffe necke.

For promotion comineth neyther from the East, nor from the west: nor yet from the Southe.

And why? **G O D** is the iudge: he putteth doune one and setteth vp another.

For in the hand of the lord there is a cup, and the wine is red: it is full mixte, and he poureth out of the same.

As for the dregges thereof: al the vngodly of the yearth shall drinke them, and sucke them out.

But I will talke of the God of Jacob: and prayse hym for ever.

All the hornes of the vngodly also wil I breake: and the hornes of the righteous shall be exalted.

Glozy be to the father, and to the sonne. &c.

As it was in the beginning, is now, and ever. &c.

The Collect.

Almighty God, whiche shewest to all men that be in errour, the light of thy truthe, to the intent that they maie returne into the waye of righteousness: Graunt vnto all them that be admitted into the fellowship of Christes religion, that they maye exchew those thinges that be contrary to their profession, and folow all suche thinges as be agreable to the same: throughe our Lorde Iesus Christ.

The Epistle.

Dearely beloued, I beseeche you as straungiers and pilgrimes, abstain fro fleshly lustes, which fight against the soule: and se that ye haue honest conuersacion among the Gentiles, that where as they backbite you as euill doers, they maye see your good workes, and prayse God in the day of vilitacion. Submit your selves therfore, vnto all maner ordinaunce of man, for the Lordes sake, whether it bee vnto the kyng as vnto the chief head: eyther vnto rulers, as vnto them that are sent of him, for the punishment of euill doers, but for the laude of them

i. Peter. ii.

h. ij.

At the Communion.

them that do well. For so is the will of God, that with wel doing, ye maie stop the mouthes of foolishhe and ignoraunt men: as free, and not as hauing the libertie for a cloke of malicioulnes, but even as the seruauntes of God. Honour all men, loue brotherly felowship, feare God, honoz the Kyng.

The Gospell.

John. Xvi.



Jesus sayed to his disciples: After a while ye shall not see me, and again, after a while ye shall see me: for I go to the father. Then saied some of his disciples betwene themselves: what is this that he sayth vnto vs, after a while ye shall not see me, and again after a while ye shall see me, and that I go to the father: They sayed therefore: what is this that he sayeth, after a while: we cannot tell what he saith. Jesus perceiued that they would aske hym, and sayed vnto them: ye inquire of this betwene your selves, because I sayed, after a while ye shall not see me, and again after a while ye shall see me. Verely, verely, I saye vnto you: ye shall wepe and lament: but contrary wyse, the worlde shall reioyse. Ye shall sorowe, but your sorowe shall bee turned to ioye. A woman when she trauayleth, hath sorow, because her houre is come. But assone as she is deliuered of the child, she remembreth no more the anguyshe, for ioye that a man is borne into the worlde. And ye now therefore haue sorowe: but I will see you again, and your heartes shall reioyse, and your ioye shall no manne take from you.

The. iiii. Sondaye.

Deus sedit in
Sinagoga.
psal. lxxxXiii.



God standeth in the congregation of princes: he is iudge among Goddes.

How long will ye geue wrong iudgement: and accept the persones of the vngodly:

Defende the pooze and fatherlesse: se that suche as be in neede and necessitie haue right.

Deliuere the out cast and pooze: Save them from the hande of the vngodly.

They will not be learned nor vnderstande, but walke on still in darkenes: all the foundations of the yearth be out of course.

I haue

I haue sayed, ye are Goddes: and ye all are children of the most highest.

But ye shall die like men: & fall like one of the princes.

Arise, O God, and iudge thou the yearth: For thou shalt take all the heathen to thyne inheritance.

Glozy be to the father, and to the sonne. &c.

As it was in the beginnyng, is now, &c.

The Collect.

Almightie God, whiche doeste make the myndes of all faythfull men to be of one wyll: graunte vnto thy people, that they maye loue the thyng, whiche thou commaundeste, and desyre that whiche thou doeste promys, that among the sundery and manifolde chaunges of the world, oure heartes maye surely there be fixed, where as true ioyes are to be founde: Through Christ our Lord.

The Epistle.



Every good gifte, and euery perfectte gifte, is from James, i. aboue, and comineth doune frome the father of lightes, with whome is no variablenes, neither is he chaunged vnto darkenes. Of his owne wil begate he vs, with the worde of truthe, that wee should be the first frutes of his creatures, wherefore (dere brethzen) let every man be swift to heare, slowe to speake, slowe to wrathe. For the wrathe of man worketh not that whiche is righteous before God, wherefore laye apart all filthines, and superfluitie of maliciousnes, and receiue with mekenes the worde that is graffed in you, which is able to saue your soules.

The Gospel.



Jesus saied vnto his disciples: now I go my waie to hym that sent me, & none of you asketh me whither I goe. But because I haue sayed suche thinges vnto you, youre heartes are ful of sorow. Neuertheles, I tel you the truth: it is expedient for you, that I go awaye. For if I go not away, that comforter will not come vnto you. But if I depart, I will sende hym Iohn, xvi.
H. iij. vnto

At the Communion.

vnto you. And when he is come, he will rebuke the worlde of sinne, and of righteousnes, and of iudgement. Of synne, because they beleue not on me: Of righteousnes, because I go to my father, and ye shall se me nomore: Of Iudgement, because the Prince of this worlde is iudged already. I haue yet many thinges to saye vnto you, but ye cannot beare them awaye now: howbeit, when he is come (whiche is the spirite of trueth) he will leade you into all trueth. He shall not speake of hymselfe, but whatsoeuer he shall heare, that shall he speake, and he will shewe you thynges to come. He shall glorifie me, for he shall receyue of myne, and shall shewe vnto you. All thinges that the father hath, are myne: therfore saied I vnto you, that he shall take of mine, and shewe vnto you.

¶ The. v. Sondaye.

¶ nam dilectus
in tabernaculo
suo.
psal. lxxxiii.



Howe amiable are thy dwellinges: Thou Lorde of hostes:

My soule hath a desyre and longing to entre into the courtes of the Lorde: My heart and my flesh reioyse in the liuing God. Yea, the Sparowe hath found her an house, & the Swalowe a neste where she maye laye her young: Euen thy altares, O Lorde of hostes, my kyng and my God.

Blessed are they that dwell in thy house: they will be alwaye praisynge thee.

Blessed is that manne whose strength is in thee: In whose heart are thy wayes.

Whiche goyng throughe the vale of misery, vse it for a well: and the pooles are filled with water.

They will go from strength to strength: and vnto the God of Goddes appeareth euery one of them in Sion.

O Lorde God of hostes, heare my praier: Harken O God of Jacob.

Behold, O God, our defender: and loke vpon the face of of thyne anoynted.

For one daye in thy courtes: is better then a thousand.

I had rather be a doore keeper in the house of my God: then to dwell in the tentes of vngodlynes.

For

For the Lorde God is a light and defence: the Lorde will geue grace and worship, and no good thyng shall he withhold from them that liue a godly lyfe.

O Lorde God of hostes: blessed is the man that putteth his trust in thee.

Glorie be to the father, and to the sonne. &c.

As it was in the beginning, is now. &c.

The Collect.

Lorde, from whom al good thinges do come: graunte vs thy humble seruautes, that by thy holy inspiration, wee maye thinke those thinges that bee good, and by thy mercifull guydyng maye perfourme thesame: thoro we our Lorde Jesus Christ.

The Epistle.



So that ye bee doers of the worde, and not hearers onely, deceyuing youre owne selves. For yf any man heare the worde, and declareth not thesame by his workes, he is lyke vnto a man beholding his bodely face in a glasse. For as sone as he hath looked on hymselfe, he goeth his waie, and forgetteth immediatly what his fashion was. But whoso looketh in the perfect lawe of libertie, and continueth therein (if he bee not a forgetfull hearer, but a doer of the worke) thesame shalbee happie in his deede. If any man among you seme to be dououte, and refraineth not his tongue, but deceiueth his owne hearte, this mannes deuocion is in vaine. Pure deuocion, and vndefiled before God the father, is this: to viset the fatherles and widowes, in their aduersitie, and to kepe hymselfe vnspotted of the worlde. James .i.

The Gospel.



Verely, verely, I saye vnto you, whatsoeuer ye shall aske the father in my name, he wyll geue it you. Hitherto haue ye asked nothing in my name. Aske and ye shall receyue, that your ioye maye be full. These thinges haue I spoken vnto you by prouerbes. The tyme wyll come, when I shall no more Iohn. xvi.

h. iij. more

At the Communion.

more speake vnto you by prouerbes: but I shall shewe you plainly from my father. At that daye shall ye aske in my name. And I saye not vnto you that I wil speake vnto my father for you: For the father hymselfe loueth you, because ye haue loued me, and haue beleued that I came out from God. I wente out fro the father, and came into the world. Agayne, I leaue the world, and go to the father.

His disciples sayed vnto hym: Lo, nowe talkest thou plainly, and speakest no prouerbe. Nowe are we sure that thou knowest all thinges, and nedest not that any man should aske thee any questio: therefore beleue we, that thou camest from God. Iesus answered them: nowe ye do beleue. Beholde, the houre draweth nye, and is already come, that ye shalbee skatered euery man to his owne, and shall leaue me alone. And yet am I not alone: for the father is with me. These woordes haue I spoken vnto you, that in me ye might haue peace, for in the worlde shall ye haue tribulation: but be of good chere, I haue ouercome the worlde.

The Ascencion daye.

Proper Psalmes and Lessons.

At Mattins.

Psalm. viii.
Psalm. xv.
Psalm. xxi.

The second Lesson. Ihon. xiiii. vnto the ende.

At the Communion.

Omnes gentes
laudent.
psal. xlvii.



Clap your handes together (all ye people:) O syng vnto God with the voyce of melody.

For the Lorde is hye and to bee feared: he is the greate kyng vpon all the yearth.

He shal subdue the people vnder vs: And the nations vnder our fete.

He shall chose out an heritage for vs: Euen the worship of Jacob whom he loued.

God is gone vp with a mery noyse: And the Lorde with the sounde of the trompe.

O syng prayises, syng praises vnto oure God: O syng prayises,

prayles, syng prayles vnto our kyng.

For God is the kyng of all the yearth: syng ye prayles with vnderstanding.

God reigneth ouer the heathen: god sitteth vpon his holy seate.

The princes of the people are ioyned to the people of the God of Abraham: for God (whiche is very hye exalted) doth defende the earth, as it were with a shyld.

Glozy be to the father, and to the sonne. &c.

As it was in the beginning, is now, and euer. &c.

The Collect.

GRaunte we beseeche thee almightie god, that lyke as we doe beleue thy onely begotten sonne our lord to haue ascended into the heauens: so we may also in heart and mind thither ascende, and with hym continually dwell.

The Epistle.

IN the former treatise (deare Theophilus) we haue spoken of all that Iesus began to doe and teache, vntil the day in which he was taken vp, after that he through the holy goste, had geuen commaundementes vnto the Apostles, whome he had chosen: to whome also he shewed himselfe aliue after his passion (and that by many tokens) appearyng vnto them. xl. dayes, and speaking of the kyngdom of god, and gathered them together, and commaunded them that they should not depart from Jerusalem: but to wayte for the promes of the father, wherof (sayth he) ye haue heard of me. For John truly baptised with water: but ye shalbe baptised with the holy gost, after these fewe dayes. When they therfore were come together, they asked of him, saying: lord, wilt thou at this time restore again the kyngdom to Israel: And he sayde vnto the: it is not for you to know the times or the seasons, which the father hath put in his owne power. But ye shall receyue power after that the holy gost is come vpon you. And ye shal bee witnesses vnto me, not onely in Jerusalem, but also in al Jewry, and in Samaria, & euen vnto the worldes ende.

Actes. 1.

And

At the Communion.

And when he had spoken these thinges, while thei behelde, he was taken vp on hye, and a cloud receyued hym vp out of their syght. And while they loked stedfastly vp toward heauen as he went, beholde, two men stoode by them in white apparel, whiche also sayde: ye men of Galile, why stand ye gasyng vp into heauen: This same Iesus which is taken vp from you into heauen, shall so come, euen as ye haue sene him goe into heauen.

The Gospel.

Mat. xvi.

Iesus appered vnto the eleuen as thei sate at meate: and cast in their teth their vnbelefe, and hardnes of heart, because they beleued not them whiche had sene that he was risen agayn from the dead: and he sayd vnto them: goe ye into all the world, and preache the gospel to all creatures: he that beleueth and is baptised, shall be saued. But he that beleueth not shall bee damned. And these tokens shall folowe them that beleue. In my name they shall cast out devils, they shall speake with new tonges, they shall dryue away serpentes. And if they drinke any deadly thyng, it shall not hurt them. They shall lay their handes on the sycke, and they shall recover. So then when the lord had spoken vnto them, he was receiued into heauen, and is on the right hand of God. And they went furth, and preached enery where: The lord workyng with them, and confirming the word with miracles folowing.

Proper psalines and lessons at Euen-song.

Psalm. xxiiij.

Psalm. lxxv.

Psalm. clxv.

} The seconde lesson Ephe. iij. vnto the ende.

The Sondaye after the Ascencion.

Dominus res
gnauit.
Psal. xciiij.



he lorde is kyng, and hath put on glorious apparel: the lorde hath put on his apparell, and girded himselfe with strength.

he hath made the round world so sure: that it can not be moued.

Ever sence the worlde began, hath thy seate bene prepared

pared: thou art from euerlasting.

The fluddes are risen, O Lorde, the fluddes haue lyfte
vp theyr noyse: the fluddes lyft vp theyr waues.

The waues of the sea are mightie, and rage horribly:
but yet the Lorde that dwelleth on hygh is mightier.

Thy testimonies, O Lorde, are very sure: holynes be-
commeth thine house for euer.

Glorie be to the father, and to the sonne. &c.

As it was in the beginning, is now, and euer. &c.

The Collect.

O God, the kyng of glory, which hast exalted thine only
sonne Iesus Christe, with great triumphe vnto thy
kyngdom in heauen: we beseeche thee, leaue vs not comfort-
les, but sende to vs thine holy ghost to comfort vs, and ex-
alte vs vnto the same place, whither our sauour Christe
is gone before, who lyueth and reigneth. &c.

The Epistle.

The ende of all thinges is at hand: be ye therfore so-
ber, and watch vnto prayer. But aboue all thinges 1. Petri. iiii.
haue feruent loue among your selues: for loue shall
couer the multitude of synnes. Be ye herberous
one to another without grudgeing. As euery man hath re-
ceiued the gifte, even so minister the same one to another, as
good ministers of the manifold grace of God. If any man
speake, let hym talke as the wordes of God. If any man
minister, let him do it as of the habilitie whiche God mi-
nistreth vnto hym: that God in all thinges may be glorified
through Iesus Christ: to whome be prayse and dominion
for euer and euer. Amen.

The Gospell.

When the comforter is come whom I wyll sende Iohn. xvj.
vnto you fro the father (euen the spirite of trueth,
whiche procedeth of the father) he shall testifie of
me. And ye shall beare witness also, because ye
haue bene with me from the beginning.

These thinges haue I sayd vnto you, because ye should Iohn. xvi.
not be offended. They shall excommunicate you: yea
the

At the Communion.

the time shall come, that whosoever kylleth you, wil thinke that he doeth God seruice. And suche thinges will they do vnto you, because they haue not knowen the father, neyther yet me. But these thinges haue I told you, that whan the tyme is come, ye may remembre then that I tolde you. These thinges sayde I not vnto you at the beginning, because I was presente with you.

Whitsondaye.

Proper psalmes and lessons at Mattins.

Psalm. xlvij. } The second lesson Act. x. Then Peter
Psalm. lxxvij. } opened his mouth: vnto the ende.
Psalm. cxlv.

At the Communion.

Exultate in
Domi.
Psalm.
XXXIIII.



Reioyce in the Lorde, O ye righteous: for it becometh wel the iuste to be thankfull. Praise the Lorde with harpe, syng psalmes vnto hym with the lute and instrumente of ten stringes.

Syng vnto the Lorde a new song: sing praises lustely (vnto hym) with a good courage.

For the worde of the Lorde is true: and all his workes are faythfull.

He loueth righteousnes and iudgemente: the earth is full of the goodnes of the Lorde.

By the worde of the Lorde were the heauens made: and all the hostes of them, by the breath of his mouth.

He gathereth the waters of the sea together, as it were vpon a heap: and laieth vp the depe as it wer in a treasure house.

Let all the earth feare the Lorde: stande in awe of hym all ye that dwell in the worlde.

For he spake and it was done: he commaunded and it stode faste.

The Lorde bringeth the counsayll of the heathen to nought: and maketh the deuises of the people to be of none effect (and casteth out the counsailes of prynces.)

The counsaill of the Lorde shall endure for euer: and the thoughtes of hys hearte from generation to generation.

Blessed

Blessed are the people whose God is the Lorde Iehouah: and blessed are the folke that haue chosen hym to be theyr inheritaunce.

The lorde looked downe from heauen, and beheld all the children of menne: from the habitation of his dwelling, he considereth all them that dwell in the earth.

He fashioneth all the heartes of them: and vnderstandeth all theyr workes.

There is no king that can be saued by the multitude of an hoste: neither is anye myghtie man deliuered by muche strength.

A horse is counted but a vayne thing to saue a man: neither shall he deliuer any man by his great strength.

Beholde, the eye of the lorde is vpon them that feare him: and vpon them that put theyr truste in his mercye.

To deliuer theyr soules from deathe: and to leade them in the tyme of derth.

Our soule hath patiently taried for the lord: for he is our helpe and our shield.

For our heart shal reioice in hym: because we haue hoped in his holy name.

Let thy mercifull kyndenes, O lorde, be vpon vs: lyke as we haue put our trust in thee.

Glozy be to the father, and to the sonne. &c.

As it was in the beginning, is now, and ever. &c.

The Collect.



God, whiche as vpon this daye haste taughte the heartes of thy faithful people, by the sending to them the lyght of thy holy spirite: Graunt vs by the same spirite to haue a right iudgement in all thynges, and evermore to reioyce in his holy counforte, through the merites of Christ Iesus our sauour: who liueth and reigneth with thee in the vnitie of the same spirite one God, worlde with out ende.

The Epistle.



When the fiftie dayes were come to an ende, they were all with one accorde together in one place, Act. ii.
And sodenly there came a sound from heauen,
as

At the Communion.

as it had bene the cumming of a mighty wind, and it filled all the house where thei sate. And there appered vnto them clouen tonges, lyke as they had bene of fyre, and it sate vpon eche one of them: and they were all filled with the holy gost, and began to speake with other tonges, even as the same spirite gaue them vtterance. There were dwelling at Jerusalem Jewes, deuout men, out of euery nation of them that are vnder heauen. When this was noised about, the multitude came together and were astonied, because that euery man heard them speake with his owne language. They wondred all and maruelled, saying among themselves: behold, are not all these, whiche speake, of Galile: And how heare we euery man his owne tong, wherein we were borne: Parthians, and Medes, and Elamites, and the inhabiteurs of Mesopotamia, and of Jewry, and of Capadocia, of Pontus and Asia, Phrygia and Pamphilia, of Egypte, and of the parties of Libia, which is beside Siren, and straungers of Rome, Jewes and Proselytes, Grekes and Arrabians, we haue heard them speake in our owne tongues the great workes of God.

The Gospell.

John. xiii.



Jesus saide vnto his disciples: If ye loue me, kepe my commaundementes, and I wil pray the father, and he shall geue you an other comforter, that he maie abyde with you for ever: even the spirite of trueth, whome the worlde can not receyve, because the worlde seeth hym not, nerther knoweth hym. But ye knowe hym: for he dwelleth with you, and shalbe in you. I will not leaue you comfortles: but will come to you. Yet a litle while and the worlde seeth me no more: but ye se me. For I lyue, and ye shall lyue. That daye shall ye knowe that I am in my father, and you in me, and I in you. He that hath my commaundementes and kepeth them, the same is he that loueth me. And he that loueth me, shalbe loued of my father: and I will loue hym, and will shewe mine owne selfe vnto hym.

¶ Proper

¶ Proper Psalmes and Lessons at Euen song.

Psalm. Ciiij. } The. ij. Lesson. Actes .xix. It fortuneth
 Psalm. Cxlv. } when Apollo wente to Corinthum. vnto
 After these thinges.

¶ Mondaye in whitson weke.



Be ioyfull in the Lorde (all ye landes:) ^{Instrate deo;}
 serue the Lorde with gladnes, and come ^{psalm. C.}
 before his presence with a song.

Be ye sure that the lorde he is God: it is
 he that hath made vs, and not we our
 selves, we are his people and the sheepe of
 his pasture.

O goe your waye into his gates with thankesgeuing,
 and into his courtes with praise: be thanketull vnto him,
 and speake good of his name.

For the lorde is gracious, his mercie is everlasting: and
 his trueth endureth from generacion to generacion.

Glorie be to the father, and to the sonne. &c.

As it was in the beginning, is now, and ever. &c.

The Collect.

¶ God whiche. &c. (As vpon whitsondaye.)

The Epistle.



hen Peter opened his mouth and sayd: of a truth ^{Act. X.}
 I perceyue that there is no respecte of persones
 with God, but in all people, he that feareth hym,
 & woorketh righteousnesse, is accepted with him. Ye knowe
 the preaching that God sente vnto the children of Israell,
 preaching peace by Iesu Christe, whiche is Lorde ouer al
 thynges: whiche preaching was published throughout al
 Jewrye (and began in Galile after the baptisme whiche
 John preached) how God annointed Iesus of Nazareth
 with the holye goste, and with power. whiche Iesus went
 about, doyng good, and healing all that were oppressed of
 the deuill. For God was with him. And we are witnesses
 of all thinges whiche he did in the land of the Jewes and
 at Ierusalem, whome they slewe and hanged on tree:
 hym

At the Communion.

hym God rayled vp the thirde day, and shewed him openly, not to all the people, but vnto vs witnesses (chosen before of god for thesame entente) which dyd eate and drinke with hym: after he arose from deathe. And he commaunded vs to preache vnto the people, and to testifie that it is he, whiche was ordayned of God to be the iudge of quicke and dead. To hym geue all the Prophetes witnesse, that through his name whosoener beleueth in hym, shal receyue remission of synnes. whyle Peter yet spake these wordes, the holy goste fel on all them whiche heard the preaching. And thei of the circumcision which beleued, were astomied, as many as came with Peter, because that on the Gentiles also, was shed out the gift of the holy goste. For they hearde them speake with tongues & magnifye God. Then aunswered Peter: can any man forbid water, that these shoulde not be baptised whiche haue receyued the holy goste as well as we: And he commaunded them to be baptised in the name of the Lorde. Then prayed they him to tary a fewe dayes.

The Gospell.

Iohn. iii.



SO God loued the worlde, that he gaue his only begotten sonne, that whosoener beleueth in him, shoulde not perishe, but haue everlastyng lyfe. For God sent not his sonne into the worlde, to condemne the worlde, but that the worlde through hym mighte be saued. He that beleueth on him is not cōdemned. But he that beleueth not, is condemned already, because he hath not beleued in the name of the onely begottē sonne of God. And thys is the condemnation: that lyghte is come into the worlde, and menne loued darkenes more then lighte, because theyr dedes were euill. For every one that euill doeth, hateth the light, neyther cummeth to the lighte, lest his dedes shoulde bee reproued. But he that doth trueth, cummeth to the light, that his dedes may be knownen, how that they are wrought in god.

C Tuesdaye.

My song

At the Communion.

Fol. lxx.

Y song shall be of mercye and iudgemente:
vnto thee (O Lorde) will I syng.

Miseri-
cordiam
psal. cxi.



O let me haue vnderstandyng: in the way
of Godlynes.

When wilt thou come vnto me: I wyll
walke in my house with a perfect heart.

I will take no wicked thing in hande: I hate the synnes
of vnfaithfulnes, there shall no suche cleaue vnto me.

A frowarde heart shall departe from me: I wyll not
knowe a wicked person.

Whoso priuely flaundreth his neyghbour: hym wyll I
destroy.

Whoso hath also a proude looke, and an hie stomake: I
will not suffre him.

Myne eyes looke vnto suche as be faythfull in the lande:
that they may dwell with me.

Whoso leadeth a godly lyfe: he shalbe my seruaunt.

There shall no deceiptfull person dwell in my house: he
that telleth lyes shall not tarpe in my syght.

I shall soone destroy all the vngodly that are in the
lande: that I may roote out all wicked doers from the ci-
tie of the Lorde.

Glozy be to the father. &c.

As it was in the beginnyng. &c.

The Collect.

God whiche. &c. As vpon whitsunday.

The Epistle



When the Apostles which were at Ierusalem heard
saye, that Samaria had receyued the worde of
God, they sent vnto them Peter & John. which,
when they were come downe, prayed for them,
that they myght receyue the holy gost. For as yet he was
come on none of them: but they were baptised onely in the
name of Christe Iesu. Then layde they theyr handes on
them, and they receyued the holy gost.

Act. viii.

At the Communion
The Gospel.

John. x.



Verely, verely, I say vnto you: he that entreth not in by the doore into the shepefold, but climeth by some other waye, thesame is a thefe, and a murderer. But he that entreth in by the doore, is the shepheard of the shepe: To him the porter openeth, and the shepe heare his voyce, & he calleth his owne shepe by name, and leadeth them out. And when he hath sent furth his owne shepe, he goeth before them, and the shepe folow him: for they knowe his voyce. A straunger will they not folowe, but will flye from him: for they knowe not the voyce of straungers. This prouerbe spake Iesus vnto them, but they vnderstoode not what thynges they were which he spake vnto them. Then sayed Iesus vnto them agayne: verely, verely, I saye vnto you: I am the doore of the shepe. All (euē as many as came before me) are theues and inurderers, but the shepe dyd not heare them. I am the doore, by me yf any enter in, he shalbe safe, and shal goe in and out, and fynde pasture. A thefe cummeth not but for to steale, kill, and destroy. I am come that they myght haue lyfe, & that they myght haue it more aboundantly.

Trinitie Sonday.

At Mattyns.

The firste lesson. Gene. xlii. vnto the ende.

The seconde lesson. Math. iii. vnto the ende.

At the Communion.

Deus miseratur
psal.
lxvii.



God be mercifull vnto vs, and blesse vs: and shewe vs the lyght of his countenaunce, and be mercifull vnto vs.

That thy way may be knowen vpon earth: thy sayyng health among all nacions.

Let the people prayse thee, O God: yea let all the people prayse thee.

O let the nacions reioyce & be glad: for thou shalt iudge the folke righteously, and gouerne the nacions byō earth.

Let the people prayse thee, O God: let all the people prayse

praise thee.

Then shall the earth bring forth her increase: and God, even our owne God, shall geue vs his blessing.

God shall blesse vs: and all the endes of the worlde shall feare hym.

Glorie be to the father. &c.

As it was in the beginning. &c.

The Collect.

A Almighty and everlasting god, which haste geuen vnto vs thy seruantes grace by the confession of a true fayth to acknowledge the glory of the eternal trinitie, and in the power of the diuine maiestie to worship the vnitie: we beseeche thee that through the stedfastnes of this fayth, we may euermore be defended from all aduersitie, whiche liuest and reignest oue God, worlde with ende.

The Epistle



After this I looked, and behold, a doore was open in heauen, & the firste voice which I heard, was as it were of a trompet, talking with me, which sayd: come vp hither, and I will shewe thee thinges whiche must be fulfilled hereafter. Apoca. iiii.
And immediatly I was in the spirite: And behold, a seate was sette in heauen, and one sat on the seate. And he that sat, was to looke vpon, lyke vnto a Jasper stone, and a Sardyne stone. And there was a rayne bowe aboute the seate, in sight lyke vnto an Emeraulde. And aboute the seate were. xlii. seates. And vpon the seates xlii. Elders sitting, clothed in white raymet, and had on their heades crownes of gold. And out of the seate proceeded lyghtnynges, and thunderynges, and voyces, & there were. vii. lampes of fyre, burning before the seate, whiche are the. vii. spirites of God. And before the seate there was a sea of glasse lyke vnto Christall, and in the myddes of the seate, and rounde about the seate, were. iiii. beastes full of eyes, before and behynde. And the first beast was lyke a Lyon: and the second beast lyke a calfe: and the third beast had a face as a man: and the fourth beast was lyke a flying

J. ii.

ing

At the Communion

ing Eagle. And the.iiii. beastes had eche one of them fyre wynges about him, and they were ful of eyes within. And they had no rest day neyther night, saying: Holy, holy, holy, Lord God almighty, which was, and is, and is to come. And when those beastes gaue gloze and honour, and thanks to hym that sate on the seate (whiche lyueth for euer and euer) the. xliiii. elders fell downe before hym that sate on the throne, and worshipped hym that lyueth for euer, and cast their crownes before the throne, saying: thou art worthy, O Lord (our God) to receiue gloze, and honor, and power, for thou haste created all thynges, and for thy willes sake they are, and were created.

The Gospell.

John. iii.

There was a manne of the Phariseis named Nicodemus, a ruler of the Jewes. The same came to Iesus by night, & sayd vnto him: Rabby, we know that thou art a teacher come from God: for no man could doe suche miracles as thou doest, except God were with him. Iesus answered, and sayd vnto him: Verely, verely, I saye vnto thee: except a man be borne from aboue, he cannot see the kingdome of God. Nicodemus sayed vnto him: howe can a man be borne when he is olde: can he entre into his mothers wombe and be borne agayne: Iesus answered: verely, verely, I say vnto thee: except a man be borne of water, and of the spirite, he cannot entre into the kyngdome of God. That whiche is borne of the fleshe, is fleshe, and that whiche is borne of the spirite, is spirite. Maruaile not thou that I sayed to thee, ye must be borne from aboue. The wynde bloweth where it lusteth, & thou hearest the sounde therof, but canst not tell whence it cometh and whither it goeth: So is every one that is borne of the spirite. Nicodemus answered, and sayed vnto hym: howe can these thynges be: Iesus answered, and sayd vnto him: art thou a maister in Israel, and knowest not these thynges. Verely, verely, I say vnto thee: we speake that we do knowe, and testifie that we haue seen: and ye receyue not our witnes. If I haue tolde you yearthly thynges, and ye beleue not: howe shall ye beleue yf I tell you of heauenly thynges: And no man ascendeth vp to heauen, but he that

that came downe from heauen, euen the sonne of manne whiche is in heauen. And as Moses lift vp the serpent in the wilderness, euen so must the Sonne of man be lift vp, that whosoever beleueth in hym, perishe not, but haue euerlastyng lyfe.

The first Sonday after Trinitie Sonday.

Blessed are those that be vndefiled in the waye: and walke in the lawe of the Lorde.

Beatissima,
culati. psal.
cxix.

Blessed are they that kepe his testimonies: and seke him with theyr whole heart.

For they whiche do no wickednes: walke in his wayes.

Thou haste charged, that we shall diligently kepe thy commaundementes: that my wayes were made so direct, that I myght kepe thy statutes.

So shall I not be confounded: while I haue respect vnto all thy commaundementes.

I will thanke thee with an vnfayned heart: when I shall haue learned the iudgementes of thy ryghteousnes.

I will kepe thy ceremonies: forsake me not vtterly.

Glozy be to the father. &c.

As it was in the begynning. &c.

The Collect.

God the strength of all them that trust in thee, mercifully accepte our prayers: And because the weakenes of our mortall nature can do no good thing without thee, graunte vs the helpe of thy grace, that in keepyng of thy commaundementes we may please thee both in will and dede: through Iesus Christe our Lorde.

The Epistle

Dearely beloued, let vs loue one another: for loue comineth of God. And euery one that loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God: for God is loue. In this appeared the loue of God to vs ward, because that God sent his on-

1. John, iiii.

At the Communion

Iye begotten sonne into the worlde, that we myght lyue through him. Herein is loue, not that we loued God, but that he loued vs, & sent his sonne to be the agrement for our synnes. Dearely beloued, if God so loued vs, we ought also to loue one another. No mā hath seen God at any time. If we loue one another, God dwelleth in vs, and his loue is perfecte in vs. Hereby knowe we that we dwell in hym and he in vs: because he hath geuen vs of his spirite. And we haue seen, and do testifie, that the father sent the sonne to be the sauour of the worlde: whosoever confesseth that Iesus is the sonne of God, in him dwelleth God, and he in God. And we haue knowen & beleued the loue that God hath to vs. God is loue, & he that dwelleth in loue, dwelleth in God, and God in him. Herein is the loue perfect in vs, that we should haue trust in the day of iudgement. For as he is, euen so are we in this world. There is no feare in loue, but perfect loue casteth out feare, for feare hath painefulnes. He that feareth, is not perfect in loue. we loue him, for he loued vs first. If a man saye: I loue God, & yet hate his brother, he is a lyar. For howe canne he that loueth not hys brother, whom he hath seen, loue God whom he hath not seen: And this commaundemente haue we of him: that he whiche loueth God, should loue his brother also.

The Gospell.

Luk. xvi,

There was a certayne riche manne, whiche was clothed in purple and fyne white, & fared deliciously euery day: And there was a certayne begger, named Lazarus, whiche lay at his gate full of sores, desiring to be refreshed with the crummes which fel from the ryche mans borde, and no man gaue vnto hym. The dogges came also & licked his sores. And it fortuned, that the begger dyed, and was caried by the Angels into Abrahams bosome. The riche man also dyed and was buried. And being in hell in tormentes, he lift vp his eyes & sawe Abraham a farre of, and Lazarus in his bosome, and he cryed & sayd: father Abraham, haue mercy on me: & sende Lazarus, that he may dippe the tippe of his finger in water, and coole my tonge, for I am tormented in this flame.

But

But Abraham sayed: Sonne, remembre that thou in thy lyfe tyme, receiuedst thy pleasure: & contrarye wise, Lazarus receiued paine: But now he is comforted and thou art punished. Beyond all this, betwene vs and you there is a great space set, so that they which would go fro hence to you cannot: neither may come from thence to vs. Then he sayd: I pray thee therfore father, sende him to my fathers house (for I haue syne brethren) for to warne them, lest they also come into this place of tormēt. Abraham sayd vnto him: they haue Moses & the Prophetes, let the heare them. And he sayd: nay father Abraham, but if one come vnto them from the dead, they will repent. He sayed vnto him: If they heare not Moses and the Prophetes, neyther will they beleue, though one rose from death agayne.

C The second Sunday.



herewithall shall a yong man clense his way: euen In quo corripi
git. psal. cxlvi
by ruling himselfe after thy worde.

With my whole heart haue I sought thee: O let me not goe wrong out of thy commaundementes. Thy wordes haue I hyd within my heart: that I should not synne against thee.

Blessed art thou, O Lorde: O teache me thy statutes.

With my lippes haue I been tellyng: of all the iudgements of thy mouth.

I haue had as great delite in the way of thy testimonies: as in all maner of ryches.

I will talke of thy commaundementes: and haue respect vnto thy wayes.

My delite shall be in thy statutes: and I will not forget thy worde.

Glory be to the father. &c.

As it was in the begynning. &c.

The Collect.

Lorde make vs to haue a perpetuall feare and loue of thy holy name: for thou neuer failest to helpe and gouerne them, whome thou doest bryng vp in thy stedfast loue: Graunt this. &c.

Alleluy.

The

At the Communion

The Epistle

1. Iohn. iiii.

Morne not my brethren, though the worlde hate you. we know that we are translated from death vnto lyfe, because we loue the brethren. He that loueth not his brother, abideth in death. whosoever hateth his brother is a manslayer. And ye know that no manslayer hath eternall lyfe abyding in him. Hereby perceyue we loue, because he gaue his lyfe for vs: and we ought to geue oure lyues for the brethren. But whoso hath this worldes good, and seeth his brother haue nede, and shutteth vp his compassion from him: howe dwelleth the loue of God in him? My babes, let vs not loue in worde, neither in tonge: but in dede and in veritie. Hereby we knowe that we are of the veritie, and canne quiet oure heartes before hym. For yf our heart condemne vs, God is greater then our heart, and knoweth al thinges. Derely beloued, if our heart condemne vs not, then haue we trust to Godwarde: and whatsoeuer we aske, we receyue of hym, because we kepe his commaundementes, and doe those thinges whiche are pleasaunte in his sight. And this is his commaundement, that we beleue on the name of his sonne Iesus Christ, and loue one another as he gaue commaundement. And he that kepeth his commaundementes, dwelleth in him, and he in him: & hereby we knowe that he abydeth in vs, euen by the spirite whiche he hath geuen vs.

The Gospell.

Luce. xiii.



A certain man ordayned a great supper, & bade many, and sent his seruaunt at supper time, to saye to them that were bidden, come: for all thinges are now ready. And they al at once began to make excuse. The first sayd vnto him: I haue bought a farme, & I must nedes go and see it, I pray thee haue me excused. And another sayed: I haue bought. v. yoke of Oxen, and I go to proue them, I pray thee haue me excused. And an other sayd: I haue married a wyfe, and therefore I cannot come. And the seruaunte returned and brought his maister worde agayne therof. Then was the good manne of the house displeased, and sayed to his seruaunt:

seruaunt:goe out quickly into the stretes and quarters of the citie, and bring in hither the poore, and the feble, and the halte, and the blinde. And the seruaunte sayde: Lorde it is doone as thou hast commaunded, and yet there is rouine. And the Lorde sayde to the seruaunt:goe out vnto the hye wayes and hedges, and compell them to come in, that my house may be filled. For I save vnto you, that none of those men whiche were bidden, shall tast of my supper.

The third Sonday.



Doe wel vnto thy seruaunt:that I may liue and kepe thy wooorde.

Retribue

Sci. no. 120. Psal.

cxix.

Open thou myne eyes:that I may se the wonderful things of thy lawe.

I am a straunger vpon yearth: O hyde not thy commaundementes from me.

My soule breaketh out for the very feruent desyre:that it hath alway vnto thy iudgementes.

Thou hast rebuked the proude: and cursed are they that doe erre from thy commaundementes.

O turne from me shame and rebuke:for I haue kept thy testimonies.

Princes also did sit and speake agaynste me:but thy seruaunt is occupied in thy statutes.

For thy testimonies are my delite:and my counsaylours.

Glorie be to the father, and to the sonne:and to the holy goste.

As it was in the begynnyng, is now and euer shalbe: worlde without ende. Amen.

The Collect.

Lorde, we besche thee mercifullly to heare vs, and vnto whome thou hast geuen an heartie desyre to pray: graunt that by thy mightie ayde we may bee defended:through Iesus Christe our Lorde.

The

At the Communion.

The Epistle.

i Peter. v.

Submit your selues every man one to an other, knite youre selues together in lowlinesse of mynde. For God resysteth the proude, and geueth grace to the humble. Submit your selues therefore vnder the myghtie hand of god, that he may exalt you when the time is come. Cast al your care vpon him: for he careth for you. Be sober, and watche: for your aduersary the deuil, as a roaring Lyon, walketh about, seeking whome he may deuour: whome resist stedfast in the fayth, knowing that the same afflictions are appoynted vnto youre brethren, that are in the worlde. But the God of all grace which hath called vs vnto his eternall glory by Christ Iesu, shall his owne selfe (after that ye haue suffered a litle affliction) make you perfect, settle, strengthe, and stablyshe you. To hym bee glory and dominion for ever and ever.

The Gospel.

Luc. xv.

When resorted vnto him, al the Publicanes & sinners for to heare hym. And the Phariseis and Scribes murmured, saying. He receyuethe synners, and eateth with the. But he put furth thys parable vnto them, saying: what man among you hauing an hundreth shepe (if he lose one of them) doth not leaue nintie and nine in the wilderness, and goeth after that whiche is lost, vntill he fynde it: And when he hath found it, he layeth it on his shoulders with ioye. And assone as he cummeth home, he calleth together hys louers and neighbours, saying vnto them: Reioyce with me, for I haue founde my shepe, which was lost. I say vnto you, that like wise ioy shalbe in heauen ouer one synner that repenteth, more then ouer nintye and nyne iust persons, which nede no repentance. Either what woman hauing ten grotes (if she lose one) doeth not light a candle, and swepe the house, and seke diligently till she finde it: And when she hath founde it, she calleth her louers and her neighbours together, saying: Reioyce with me, for I haue founde the grote whiche I had lost. Likewise, I saye vnto you, shall there be ioy in the presence of the Angels of god, ouer one sinner that repenteth.

C The fourth Sonday.



My soule cleaueth to the dust: O quicken thou me according to thy woorde.

*Adhesit paul:
mento anima
psal. cxix.*

I haue knowledged my wayes, and thou heardest me: O teache me thy statutes.

Make me to vnderstand the way of thy commaundementes: & so shal I talke of thy wonderous workes.

My soule melteth away for very heauines: comfort thou me according vnto thy woorde.

Take from me the waye of lying: and cause thou me to make muche of thy lawe.

I haue chosen the waye of trueth: and thy iudgementes haue I layde before me.

I haue sticken vnto thy testimonies: O Lorde confound me not.

I will runne the waye of thy commaundementes: when thou hast set my heart at libertie

Glorie be to the father, and to the sonne. &c.

As it was in the beginning. &c.

The Collect.



God, the Protector of all that truste in thee, withoute whome nothing is strong, nothing is holpe: increase and multiply vpon vs thy mercy, that thou being our ruler and guide, we may so passe through thinges temporal, that we finally loose not the thynges eternall: Graunt this heauenly father, for Jesu Christes sake our Lorde.

The Epistle.



Suppose that the afflictions of this life, are not woorthie of the glory whiche shalbe shewed vpon vs. For the feruent desyre of the creature abideth, loking when the sonnes of god shal appeare, because the creature is subdued to vanitie, against the will therof, but for his will which hath subdued the same in hope. For the same creature shalbe deliuered from the bondage of corruption, into the glorious libertie of the sonnes of GOD. For we knowe that every creature groweth with vs also, and trauayleth in payne, euen vnto thys tyme: not onelye it, but we also whiche haue the
firste

Roma. viii.

At the Communion.

first fruites of the spirite, mourne in our selues also, & waite
for the adoption (of the children of GOD) euen the deliue-
raunce of our bodies.

The Gospel.

Luce, vi.



BE ye merciful as your father also is merciful. Judge
not and ye shal not be iudged: condemne not, and ye
shal not be condemned. For geue and ye shal be for-
geuen. Geue and it shalbe geue vnto you, good mea-
sure and pressed downe, and shaken together, and running
ouer, shal men geue into your bosomes. For with the same
measure that ye mete withall, shal other men mete to you
agayne. And he put furth a similitude vnto them. Can the
blynd leade the blynd: doe they not both fall into the ditch?
The disciple is not aboue his maister: Euery man shal be
perfect, euen as his Master is. Why seest thou a mote in thy
brothers eye, but considerest not the beame that is in thyne
owne eye? Either how canst thou say to thy brother: Bro-
ther, let me pul out the mote that is in thine eye, when thou
seest not the beame that is in thyne owne eye. Thouypo-
cite, cast out the beame out of thyne owne eye firste, & then
shalt thou see perfectlye to pull out the mote that is in thy
brothers eye.

The .v. Sunday.

Legem pone
psal. cxix.



Teach me, O Lorde, the way of thy statutes: and
I shal kepe it vnto the ende.

Geue me vnderstandyng, and I shal kepe thy
lawe: yea, I shal kepe it with my whole heart.

Make me to goe in the path of thy commaundementes:
for therein is my desyre.

Encline my heart vnto thy testimonies: and not to cou-
tousnes.

O turne away myne eyes, lest they beholde vanitie: and
quicken thou me in thy way.

O stablishe thy woorde in thy seruaunt: that I may feare
thee.

Take away the rebuke that I am afrayde of: for thy iudge-
mentes

mentes are good.

Beholde, my delite is in thy commaundementes: O quicken me in thy righteousnes.

Glorie be to the father, and to the sonne. &c.

As it was in the beginning. &c.

The Collect.

Graunte Lorde, we beseeche thee, that the course of this world may be so peaceably ordred by thy gouernaunce: that thy congregation may ioyfully serue thee in all godly quietnes: through Iesus Christ our Lorde.

The Epistle.



BE you all of one mynde, and of one heart, loue as brethren, be pitifull, be courteous (meke) not rendering euill for euill, or rebuke for rebuke: but contrariwise blesse, knowing that ye are therunto called, euen that ye shoulde bee heyres of the blessing. For he that doeth long after lyfe, and loueth to see good dayes, let him refrayne his tongue from euill, and hys lippes that they speake no guile. Let him eschewe euill and dooe good: let him seeke peace, and ensue it. For the eyes of the Lorde are ouer the righteous, and hys eares are open vnto theyr prayers. Agayne, the face of the lorde is ouer them that doe euill. Moreover, who is it that will harne you, if ye folowe that whiche is good: yea, happie are ye, if any trouble happen vnto you for ryghteousnes sake. Be not ye afrayde for any terrour of them, neyther bee ye troubled, but sanctifye the Lorde God in your heartes.

1. Peter. iii.

The Gospel.



HE came to passe that (when the people praised vpon hym, to heare the woorde of God) he stode by the lake of Genazareth, and saw two shippes stande by the lakes syde, but the fisherinen were gone out of them, and were washing theyr nettes. And he entred into one of the shippes (whiche pertained to Simon) and prayed him, that he woulde thrust out a litle from the land. And he sate down & taught the people out of the ship.

Luc. vi.

when

At the Communion.

When he had left speaking, he sayde vnto Simon: I thinke
out into the depe, & let slip youre nettes to make a draught.
And Simon answered, and sayde vnto him: Master, we
haue labored all night, and haue taken nothing. Neuerthe-
les, at thy commaundement, I will looce furth the net. And
when they had this done, they inclosed a greate multitude
of fishes. But they: net brake, and they beckened to they:
felowes (whiche were in the other ship) that they shoulde
come and helpe them. And they came and fylled bothe the
shippes, that they sonke agayn. when Simon Peter sawe
this, he fell downe at Iesus knees, saying: Lorde, goe from
me, for I am a sinful man. For he was astoned and all that
were with him, at the draught of fishes which they had ta-
ken: & so was also James and John the sonnes of Zebede,
whiche were parteners with Simon. And Iesus sayde vn-
to Simon: feare not, from hencefoorth thou shalt catche
men. And they brought the shippes to lande, and forsooke
all and folowed him.

The. vi. Sonday.

Et veniat su-
per me. psal.
cxix.

Let thy louing mercye come also vnto me, O lord:
even thy saluacion, according vnto thy woorde.
So shall I make aunswere vnto my blasphe-
mers: for my trust is in thy woorde.

O take not the woord of trueth bitterly out of my mouth:
for my hope is in thy iudgementes.

So shall I alwaye kepe thy lawe: yea, for ever and ever.

And I will walke at libertie: for I seeke thy commaun-
dementes.

I will speake of thy testimonies also, even before kinges:
and will not be ashamed.

And my delight shalbe in thy commaundementes: which
I haue loued.

My handes also will I lyfte vp, vnto thy commaunde-
mentes whiche I haue loued: and my study shall bee in thy
statutes.

Glory be to the father. &c.

As it was in the beginning. &c.

The Collect.

GOD, whiche hast prepared to them that loue thee, suche good thinges as passe al mans vnderstanding: Powre into our heartes such loue toward thee, that we louing thee in all thinges, may obteyne thy promises, whiche excede al that we can desyre: Through Iesus Christ our Lorde.

The Epistle.

Knowe ye not, that all wee whiche are baptised in Iesu Christ, are baptised to dye with him: we are buried then with hym by baptisme for to dye: that lykewise as Christ was rayled from death, by the glory of the father, euen so we also should walke in a newe lyfe. For if we be graft in death lyke vnto him: euen so shall we be partakers of the resurrection: Knowyng thys, that our olde manne is crucified with him also, that the body of sinne, might vtterly be destroyed, that hēcefurth we should not be seruauntes vnto sinne. For he that is dead, is iustified from sinne. wherfore, if we be dead with Christe, we beleue that we shall also liue with him, knowing that Christ being rayled from deathe, dyeth no more. Deathe hath no more power ouer him. For as touching that he died, he died concerning sinne once. And as touchyng that he lyueth, he liueth vnto god: Lykewyle consider ye also, that ye are dead, as touching sinne, but are alpyue vnto God, through Iesus Christe our Lorde.

The Gospell.

Iesus sayde vnto his disciples: excepte your righteousness excede the righteousness of the Scribes and Phariseis, ye cannot entre into the kingdome of heauen. Ye haue hearde that it was sayde vnto them of the olde tyme. Thou shalte not kill: whosoever killeth, shall bee in daunger of iudgemente. But I saye vnto you: that whosoever is angrye with hys brother (vndiuyledye) shall bee in daunger of iudgemente. And whosoever saye vnto hys brother, Racha, shall be in daunger of a counsel. But whosoever saith, thou foole, shall be in daunger of hel fier. Therefore, if thou offerest thy gifte at the altare, and

At the Communion.

and there remembreſt that thy brother hath ought agaynſt thee, leaue there thyne offering before the alter, and goe thy waye firſt, and be reconciled to thy brother, and then come and offer thy giſte. Agree with thyne aduerſarye quickly, whiles thou art in the way with him, leſte at any tyme the aduerſary deliuer thee to the iudge, and the iudge deliuer thee to the miniſter, and then thou be caſt into priſon. Verely I ſay vnto thee: thou ſhalt not come out thence, til thou haue payed the vttermoſt farthing.

The. vii. Sunday.

Memor. eſta
pſal. cxxx.



Thinke vpon thy ſeruaunte, as concerning thy woorde: wherein thou haſt cauſed me to put my truſt.

The ſaine is my comfort in my trouble: for thy woorde hath quickened me.

The proude haue had me exceedingly in deriſion: yet haue I not ſhrynked from thy lawe.

For I remembred thine everlaſting iudgementes, O lord: and receiued comfort.

I am horriblye afrayde: for the vngodly, that forſake thy lawe.

Thy ſtatutes haue bene my ſonges: in the houſe of my pilgrimage.

I haue thought vpon thy name, O Lorde, in the night ſeaſon: and haue kept thy lawe.

This I hadde: becauſe I kepte thy commaundementes.

Glorie be to the father, and to the ſonne: and to the holy goſte.

As it was in the beginning, is now, and ever ſhal bee: worlde without ende. Amen.

The Collect.

Lorde of all power and might, which art the author and geuer of all good thinges: graſſe in our heartes the loue of thy name, increaſe in vs true religion, nouriſhe vs with all goodneſſe, and of thy greaſe mercy, kepe vs in the ſame: Through Jeſus Chriſte our Lorde.

Ch



Speake grossly, because of the infirmity of your
 fleshe. As ye haue geuen youre meimbres ser- Roma. Vi.
 uauntes to vncleannes and to iniquitie (from
 one iniquitie to another:) euen so now geue o-
 uer your meibres seruauntes vnto righteousness,
 that ye may be sanctified. For when ye were the seruauntes
 of synne, ye were boyde of righteousness. What frute had
 you then in those thynges, wherof ye are nowe ashamed:
 for the ende of those thynges is death. But nowe are ye de-
 lyuered from sinne, and made the seruauntes of God, and
 haue your fruite to be sanctified, and the ende everlastyng
 lyfe. For the rewarde of sinne is death: but eternall lyfe is
 the gifte of God: Through Jesus Christ our Lorde.

The gospel.



In those daies, when there was a verie great com-
 panie, and had nothyng to eate: Jesus called his Mat. Viii.
 disciples vnto him, and sayed vnto them: I haue
 compassion on the people, because they haue now
 been with me three dayes, and haue nothyng to eate: And
 if I sende them away fastyng to their owne houses, they
 shal fainte by the way: for diuerse of them came from farre.
 And his disciples answered him: where shoulde a manne
 haue bread here in the wilderness, to satisfie these? And he
 asked them: howe many loaves haue ye? They sayd, seuen.
 And he comaunded the people to sit downe on the ground.
 And he tooke the seuen loaves: And when he had geuen
 thanks, he brake and gaue to his disciples, to sette before
 them. And they did set the before the people. And they had
 a fewe smal fishes. And when he had blessed, he commaun-
 ded them also to be set before them. And they dyd eate, and
 were suffised. And they tooke vp of the broken meate that
 was left, seuen baskettes full. And they that did eate, were
 aboute foure thousande. And he sente them awaye.

R. i. The

At the Communion.

The eyght Sondaye.

porciō mea
domine, psal.
Cxi.



Thou arte my porcion, O Lorde: I haue promi-
sed to kepe thy lawe.

I made myne humble petition in thy presence
with my whole heart: O be mercifull vnto me,
according vnto thy worde.

I cal myne owne waies to remembraunce: and turne my
feete into thy testimonies.

I made hast: and prolonged not the tyme to kepe thy
commaundementes.

The congregacions of the vngodly haue robbed me: but
I haue not forgotten thy lawe.

At midnight will I rise, to geue thanks vnto thee: be-
cause of thy righteous iudgementes.

I am a companion of all them that feare thee: and kepe
thy commaundementes.

The earth, O Lorde, is full of thy mercye: O teache me
thy statutes.

Glorie be to father, and to the sonne: and to the holy gost.

As it was in the begynnyng, is now, and euer shal be:
worlde without ende. Amen.

The Collect.

GOD, whose prouidence is neuer deceiued, we humbly be-
seche thee, that thou wilt put away from vs all hurtful
thinges, and geue those thinges which be profitable for vs:
Through Iesus Christe our Lorde.

The Epistle.

Roma, viii.



Brethren, we are debtors, not to the fleshe, to
liue after the fleshe. For yf ye liue after the
fleshe, ye shal dye. But if ye (through the spirit)
doe mortifie the deedes of the body, ye shal liue.
For as many as are led by the spirite of God,
they are the sonnes of God. For ye haue not receyued the
spirite of bondage to feare any more, but ye haue receyued
the spirite of adopcion, whereby we crie: Abba father. The
same spirite certifieth our spirite, that we are the sonnes of
God. If we be sonnes, then are we also heires, the heires I
meane of god, & heires annexed wth Christ: if so be that we
suffre

suffre with him, that we maye be also glorified together with him.

The Gospell.



Beware of false prophetes, which come to you in shypes clothing, but inwardly thei are rauenig wolues. Ye shal know the by their frutes. Do men gather grapes of thornes? Or Figges of Thistles? Eue so euery good tree bringeth furth good frutes: But a corrupt tree, bringeth furth euill frutes. A good tree can not bring furth bad frutes, neyther can a bad tree bring furth good frutes. Euery tree that bringeth not furth good fruite, is hewen downe and cast into the fire. Wherefore, by their frutes ye shall knowe them. Not euery one that sayeth vnto me, Lorde, Lorde, shal entre into the kingdome of heauen: but he that doeth the will of my father which is in heauen, he shal entre into the kyngdome of heauen.

Mat. vii.

The. ix. Sunday.



Lorde, thou hast delt graciously with thy seruant: accordyng vnto thy worde.

Bonitatem.
Psal. Cxi.

O learne me true vnderstandynge, and knoweledge: For I haue beleued thy commaundementes.

Before I was troubled I wente wrong: but nowe I haue kept thy worde.

Thou arte good and gracious: O teache me thy statutes.

The proude haue imagined a lye against me: but I will kepe thy commaundementes with my whole heart.

Their herte is as fatte as braune: but my delyte hath been in thy lawe.

It is good for me that I haue been in trouble: That I maye learne thy statutes.

The lawe of thy mouth is derer vnto me: then thousandes of golde and syluer.

Glory be to the father, and to the sonne: and to the holye gost.

As it was in the begynnynge; is nowe, and euer shalbe: worlde wythout ende. Amen.

The Collect.

R. li.

Graunte.

At the Communion.

Graunt to vs lord, we beseeche thee, the spirit to thinke,
and doe alwayes suche thynges as be rightfull: that
we, whiche cannot be without thee, may by thee be able to
lyue accordynge to thy wyll: through Iesus Christe our
Lorde.

The Epistle.

1. Cor. x.

Brethren, I would not that ye should be ignorant,
how that our fathers were all vnder the cloude, &
all passed through the sea, and were all baptised vnder
Moses in the cloude, & in the sea, and did all eate of one
spirituall meate, & did all drynke of one spirituall drynke.
And they drake of the spirituall rocke that folowed them,
whiche Rocke was Christ. But in many of them had God
no delight. For they were ouerthrowen in the wilderness.
These are ensamples to vs, that we should not lust after
euil thynges, as they lusted. And that ye should not be wor-
shippers of ymages, as were some of them, according as it
is written: The people sate downe to eate, and drynke, and
rose vp to playe. Neither let vs be defiled with fornication,
as some of them were defiled with fornication, and fel
in one daye three and twentie thousande. Neither let vs
tempt Christ, as some of them tempted, and were destroyed
of serpentes. Neither murmur ye, as some of them mur-
mured, & were destroyed of the destroyer. All these thynges
happened vnto them for ensamples: But are written
to put vs in remembraunce, whomin the endes of the world
are come vpon. Wherefore, let him that thinketh he standeth,
take hede lest he fall. There hath none other tempta-
cion taken you, but suche as foloweth the nature of man.
But God is faithfull, whiche shall not suffer you to be
tempted aboue your strength: but shall in the middes of
the tēptacion make a way, that ye may be able to beare it.

The gospel.

Luc. xvi.

Jesus sayed vnto his disciples: There was a cer-
tayne riche man, whiche hadde a Stewarde, and
thesame was accused vnto hym, that he hadde
wasted hys goodes. And he called him, and said
vnto hym: howe is it that I heare thys of thee? Gene ac-
comptes

comptes of thy stewardshipe, for thou mayst be no longer Stewarde. The Stewarde sayed within himselfe: what shal I do: For my maister taketh away from me the Stewardship. I cannot dygge, and to begge I am ashamed. I wote what to doe, that when I am put out of the Stewardshippe, they may receyue me into their houses.

So when he had called all hys Masters debtors together, he said vnto the first: how much owest thou vnto my Master? And he sayed: an hundred tunnes of oyle. And he sayd vnto him: take thy Byll, and sitte downe quickly, and write fiftie. Then sayed he to an other: howe much owest thou? And he sayd: an hundred quarters of wheate. He sayd vnto him: take thy byl and write foure skore. And the Lorde commended the vniuste Stewarde, bycause he had done wysely. For the children of this world are in their nacion, wyser then the chyldren of lyght. And I saye vnto you: Make you frendes of the vnryghteous Gammon, that when ye shall haue nede, they maye receyue you into everlasting habitacions.

The .x. Sonday.



My handes haue made me and fashioned me: O geue me vnderstandyng, that I may learne thy commaundementes.

Manus tue.
psal. cxix.

They that feare thee wyll be glad, when they see me: because that I haue put my trust in thy worde.

I know, O Lorde, that thy iudgemētes are right: & that thou of very faithfulness, hast caused me to be troubled.

O let thy mercifull kindnes be my comfort: According to thy worde vnto thy seruauit.

O let thy louing mercies come vnto me, that I may liue: For thy lawe is my delight.

Let the proude be confounded, for they goe wickedly aboute to destroy me: But I will be occupied in thy commaundementes.

Let suche as feare thee, and haue knowen thy testimonies: be turned vnto me.

O let my heart be sounde in thy statutes: that I be not ashamed.

R.iii.

Glorv

At the Communion.

Glorie be to the father, and to the sonne &c.
As it was in the beginning. &c. Amen.

The Collect.

Let thy merciful eares, O Lorde, be open to the prayers
of thy humble seruauntes: and that they maye obteyne
their peticiōs, make the to aske such thinges as shal please
thee: Through Iesus Christe our Lorde.

The Epistle.

i. Cor. xii.



Concerning spirituall thinges (brethren) I woulde
not haue you ignoraunte. Ye knowe that ye were
Gentiles, and wente youre wayes vnto dumme y-
mages, euē as ye were ledde. wherfore I declare vnto you,
that no man, speakyng by the spirite of God, defieth Iesus.
Also no man can saye that Iesus is the Lorde, but by the
holye goste. There are diuersities of gyftes, yet but one spi-
rite. And there are differences of administracions, and yet
but one lord. And there are diuerse maners of operations,
and yet but one God, whiche worketh all in all. The gyfte
of the spirite is geuen to euery man, to edifie with all. For
to one is geuen throughe the spirite, the vtteraunce of wis-
dome: To an other is geuen the vtteraunce of knowlege, by
thesame spirite. To another is geuen faith, by the same
spirite. To another the gyfte of healyng, by thesame spi-
rite. To another, power to doe miracles. To another pro-
phetic. To another iudgemente to discerne spirites. To
another diuerse tongues. To another the interpretacion
of tongues: But these all worketh euen the selfe same spi-
rite, deuiding to euery man a seuerall gyfte, euen as he will.

The Gospell.

Luc. xix.



And when he was come nere to Iherusalem, he
beheld the citie, and wept on it, saying: If thou
hadst knowē those thinges, whiche belong vnto
to thy peace, euē in this thy daye thou wouldest
take hede. But nowe are they hid from thyn
eyes. For the dayes shall come vpon thee, that thy enemies
also shall caste a banke aboute thee, and compasse thee
rounde, and kepe thee in on euerye syde, and make thee
even

even with the ground, and thy children which are in thee. And they shall not leave in thee one stone upon another, because thou knowest not the time of thy visitation. And he wente into the Temple, and began to cast oute them that sold therein, and them that bought, saying vnto them: It is written, my house is the house of prayer: but ye haue made it a denne of theues. And he taught dayely in the Temple.

The. xi. Sunday.



My soule hath longed for thy saluacion: and I haue a good hope, because of thy worde.

Defecit.
Psal. cxix.

Myne eyes longe soore for thy word, saying: When wilt thou comforte me?

For I am become lyke a bottle in the smoke: yet doe I not forget thy statutes.

Howe many are the dayes of thy seruaunte: when wilt thou be auenged of them that persecute me?

The proude haue digged pittes for me: whiche are not after thy lawe.

All thy commaundementes are true: They persecute me falsely, O be thou my helpe.

They had almost made an ende of me vpon earth: but I forsoke not thy commaundementes.

O quicken me after thy louinge kyndnes: and so shall I kepe the testimonies of thy mouth.

Glorie be to the father and to the sonne. &c.

As it was in the beginning, is now. &c.

The Collect.

GOD whiche declarest thy almyghty power, most chieflie in shewing mercy and pitie: Gene vnto vs abundantly thy grace, that we running to thy promises, may be made partakers of thy heauely treasure: Through Iesus Christ oure Lorde.

The Epistle.



Brethren, as pertainyng to the gospel, which I preached vnto you, whiche ye haue also accepted, and in the which ye continue, by & which also ye are saued: I doe you to wete after what maner I preached vnto you,

i. Cor. xv.

Ball.

ye

At the Communion.

ye kepe it, except ye haue beleued in vayne. For first of all I deliuered vnto you that whiche I receyued, howe that Christ dyed for our sinnes, agreyng to the scriptures: and that he was buryed, & that he arose agayne the thirde daye, accordyng to the scriptures: And that he was seen of Cephas, the of the. xii. After that was he seen of mo then fiftie hundred brethren at once, of whiche many remaine vnto this daye, and many are fallen a slepe. After that appered he to James, then to al the Apostles. And last of al he was sene of me, as of one & was borne out of due time. For I am the least of the Apostles, which am not worthy to be called an Apostle, because I haue persecuted the congregacion of God. But by the grace of God, I am that I am. And his grace whiche is in me: was not in vaine. But I labored more aboundantly then they all, yet not I but the grace of God which is with me. Therefore, whether it wer I or they, so we preached, and so ye haue beleued.

The gospell.

Luc. x. viii.



Christ tolde this parable vnto certayne which trusted in them selues that they were perfect, & despised other. Two men went vp into the temple to pray, the one a pharise and the other a publican. The pharise stood and prayed thus with himselfe. God, I thanke thee that I am not as other men are, extortioners, vnjust, adulterers, or as this publican. I fast twise in the weeke: I geue tythe of all that I possesse. And the publican standing a farre off, would not lift vp his eyes to heauen, but smote vpon his brest, saying: God, be mercifull to me a sinner. I tell you, this man departed home to his house iustified more then the other. For every man that exalteth himselfe shalbe broughte lowe: And he that humbleth hym selfe shalbe exalted.

The. xii. Sondag.

In eternum
Domine.
psal. Cxix.



Orde, thy worde endureth for ever in heauen. Thy trueth also remaineth from one generacion to another: thou hast layde the foundation of the earth, and it abydeth.

They continue this day, according to thine ordinaunce: for all thinges serue thee.

If my delyte had not been in thy lawe: I shoulde haue perished

perished in my trouble.

I wyl neuer forget thy cōmaundementes: for with them thou hast quickened me.

I am thine, Oh saue me: For I haue sought thy cōmaundementes.

The vngodly layde wayte for me to destroy me: but I wil consider thy testimonies,

I see that all thinges come to an ende: but thy cōmaundementes are exceeding broade.

Glorie be to the father, and to the sonne and to the holye goste.

As it was in the beginninge, is now, and euer shalbe, worlde without ende. Amen.

The Collect.

Almightie and euerlasting God, whiche arte alwayes more ready to heare then we to praye: And art wonte to geue more thē either we desyre or deserue: Powre downe vpon vs the aboundance of thy mercye, forgeuing vs those thynges wherof our conscience is asrayde, and geuing vnto vs that that oure prayer dare not presume to aske: throughe Iesus Christe our Lorde.

The Epistle.

Suche trust haue we throughe Christ to Godward, not that we are sufficient of our selues, to thynke any thing, as of oure selues, but if we be able vnto any thing, the same cometh of God, whiche hath made vs able to minister the newe testament, not of the lettre but of the spirite: For the letter killeth, but the spirite geueth life. If the ministracion of death, through the letters figured in stones, was glorious, so that the childre of Israel could not behold the face of Moyses, for the glory of his countenaunce (which glory is done away:) why shall not the ministracion of the spirite be muche more glorious: for if the ministracion of condemnation be glorious, muche more doethe the ministracion of righteousnes excede in glorye.

ii. Cor. iii.

The

At the Communion.

The Gospell.

Mat. vii.



Jesus departed from the coastes of Tyre and Sydon, and came vnto the sea of Galile through the middes of the coastes of the .x. cities. And they brought vnto him one that was deaffe, and had an impediment in his speche, and they prayed hym to put his hande vpon him. And when he had taken hym asyde fro the people, he put his fingers into his eares: & dyd spit, and touched his tounge, and looked vp to heauen & sighed, and saied vnto him: Ephata, that is to say, be opened. And straight waie his eares were opened, and the string of his tounge was loosed, and he spake plaine. And he commaunded the that they should tel no man. But the more he forbade the, so much the more a great deale they published, saying: he hath done all thynges well, he hath made both the deaffe to heare, and the dumme to speake.

The .xiii. Sondag.

Quomodo
dilexi.
Psal. Cxix.



Orde, what loue haue I vnto thy lawe: all the day long is my study in it.

Thou through thy commaundementes hast made me wiser then myne enemies: for they are euer with me.

I haue more vnderstanding then my teachers: for thy testimonies are my study.

I am wiser then the aged: because I kepte thy commaundementes.

I haue refrayned my feete from euery euill waye: that I may kepe thy worde.

I haue not shrynked from thy indgemētes: for thou teachest me.

O howe swete are thy wordes vnto my throte: yea sweeter then hony vnto my mouth.

Throughe thy commaundementes I gette vnderstanding: therfore I hate all wicked wayes.

Glozy be to the father, and to the sonne. &c.

As it was in the beginning. &c. Amen.

The Collect.

A myghtie and mercifull God, of whose onely gyfte it comineth, that thy faythfull people doe vnto thee true

true and laudable seruice: graunte we beseeche thee, that we may so runne to thy heauenly promises, that we faile not fynally to attayne thesame: through Iesus Christe oure Lorde.

The Epistle.

AS Abraham & his sede were the promises made. Gala. iii.
 he sayeth not in the sedes, as manye: but in thy sede, as of one, whiche is Christ. This I say, that the lawe which began afterward, beyonde iiii. C. and. xxx. yeres, doth not disanul the testament that was confirmed afore of God vnto Christwarde, to make the promise of none effecte. For if the inheritaunce come of the lawe, it cometh not now of promise. But god gaue it to Abraham by promise. Wherefore then serueth the lawe? The lawe was added because of transgression (till the sede came, to whom the promise was made) and it was ordayned by Angels in the hand of a mediator. A mediator is not a mediator of one: But God is one. Is the law then agaynst the promise of God? God forbyd. For if there had been a lawe geuen whiche coulde haue geuen life: then no doubt righteousnes shoulde haue come by the lawe. But the scripture concludeth all thynges vnder synne, that the promise, by the faith of Iesus Christe, shoulde be geuen vnto them that beleue.

The Gospell.

HAppy are the eyes which see the thynges that LUC. x.
 ye see. For I tel you, that many Prophetes and kinges haue desired to see those thynges which ye see, & haue not seen them, and to heare those thynges whiche ye heare, and haue not heard them. And beholde, a certayne lawyer stode vp and tempted hyin, saying: Master, what shall I do to inherite eternall lyfe? he sayed vnto him: what is written in the lawe? howe readest thou? and he answered, and sayed: Loue the Lorde thy God with all thy hearte, and with al thy soule, and with all thy strength, and with al thy mynde: and thy neyghbour as thy selfe. And he sayed vnto him: Thou hast answered right. This doe and thou shalte liue: but he wyllynge to iustifie himselfe, sayed vnto Iesus: And who is my neyghbour? Iesus aunswered and sayed.

At the Communion.

A certaine man descended from Jerusalem to Hierico, and fell among theues, which robbed hym of his rayment, and wounded him, and departed, leauing him halfe dead. And it chaunced that there came downe a certayne priest that same waye, and when he sawe him, he passed by. And likewise a Leuite, when he went nye to the place, came and looked on him, and passed by. But a certayne Samaritan as he iorneyed, came vnto him: & when he sawe him, he had compassion on him, and went to, and bounde vp his woundes, and powred in oile and wine, and set him on his owne beast, and brought him to a comon inne, and made provision for him. And on the morowe, when he departed, he took out two pence, and gaue them to the hoste, and sayed vnto him: Take cure of him, & whatsoeuer thou spendest more, when I come agayne, I wyl recōpence thee. which now of these thre thynkest thou was neighbour vnto him that fell among the theues: and he sayed: he that shewed mercy on hym. Then sayed Jesus vnto hym: goe, and doe thou lyke wyse.

The. xiiii. Sonday.

Lucerna pedibus meis.
Psal. Cxix.

Thy word is a Lanterne vnto my feete: and a light vnto my pathes.

I haue sworne, and am stedfastly purposed: to kepe thy ryghteous iudgementes.

I am troubled aboue measure: quicken me, O Lord, accordyng vnto thy worde.

Let the freewyll offeringes of my mouth please thee, O Lord: and teache me thy iudgementes.

My soule is alway in my hande: yet doe not I forget thy lawe.

The vngodly haue layed a snare for me: but yet swayed not I from thy commaundementes.

Thy testimonies haue I claimed as myne heritage for euer: and why: they are the very ioy of my heart.

I haue applyed my hearte to fulfyll thy statutes alway: euen vnto the ende.

Glozy be to the father, and to the sonne. &c.
As it was in the begynnyng. &c.

The Collect.

Almighty and euerlastyng God, geue vnto vs the increase of fayth, hope, and charitie, and that we maye obtaine that whiche thou doest promise: make vs to loue that which thou doest commaund, through Iesus Chaste oure Lorde.

The Epistle.

If Say, walke in the spirite, and fulfil not the lust of the flesh. For the flesh lusteth contrary to the spirite, and the spirite contrary to the flesh: these are contrary one to the other, so that ye cannot doe whatsoeuer ye woulde. But and yf ye be led of the spirite, then are ye not vnder the lawe. The dedes of the flesh are manifest, which are these: adultery, fornication, uncleanness, wantonnesse, worshipping of images, witchcraft, hatred, variance, zeale, wrath, stryfe, seditions, sectes, enuiyng, murder, drunkennes, gluttony, and suche like, of the whyche I tell you before, as I haue tolde you in times past, that they whiche commit suche thynges, shall not be inheritors of the kyngdome of God. Contrarily, the fruite of the spirite is loue, ioy, peace, long suffering, gentlenes, goodnes, faithfulness, mekenes, temperaunce. Agaynste suche there is no lawe. They truely that are Chrestes, haue crucified the flesh with the affections and lustes. Gala. v.

The gospel.

And it chaunced as Iesus went to Ierusalem, that he passed through Samaria and Galile. And as he entred into a certaine toun, there met him .x. men that were lepers. which stode as farre of, and put furthe their voices, & sayed: Jesu master haue mercy vpon vs. When he sawe them, he sayed vnto them: go, shewe your selues vnto the priestes. And it came to passe, that as they went they were censed. And one of them, when he sawe that he was censed, turned backe agayne, & with a loud voice praised God, and fel downe on his face at his feete, & gaue him thanks. And the same was a Samaritane. And Iesus answered, and sayed: Are there not .x. censed: but where are those ix? There are not found that returned agayne to geue God prayse Luc. xvii.

At the Communion.

praise, saue onely thys straunger. And he sayd vnto hym:
arise, go thy waye, thy sayth hath made the whole.

The.xv. Sondag.

Iniquos a-
dio habui.
-psal. Cxix.



I hate them that imagine euyl thinges: but thy
lawe do I loue.

Thou arte my defence and mylde: and my
trust is in thy worde.

Awaye fro me ye wycked: I wyll kepe the
commaundementes of my God.

O stablish me accordyng vnto thy word, that I may liue:
and let me not be disapointed of my hope.

holde thou me vp, and I shalbe safe: yea my delyte shall
ever be in thy statutes.

Thou hast troden doune all them that departe from thy
statutes: for they imagyne but deceipte.

Thou puttest away all the vngodly of the earthe lyke
drosse: therfore I loue thy testimonies.

My fleshe trembleth for feare of thee: and I am afrayde
of thy iudgementes.

Glorie be to the father and to the sonne. &c.
As it was in the begynnyng. &c. Amen.

The Collect.



Kepe we beseeche thee, O Lorde, thy Church with
thy perpetuall mercy, and bycause the frailtie of
man without thee, can not but fall: Kepe vs ever
by thy helpe, and leade vs to all thynges profitable to our
saluacion: through Iesus Christ our Lorde.

The Epistle.

Gala. Vi.



Ye see howe large a letter I haue wyttē vnto you
with mine owne hande. As many as desyre with
outwarde apperaunce to please carnally, thesame
constraine you to be circūcised, onely lest they should suffre
persecuciō for the crosse of Christ. For they theselues which
are circūcised kepe not the lawe, but desire to haue you cir-
cūcised, that they might reioyce in your fleshe. God forbid
that I should reioyce, but in y crosse of our lord Iesu Christ,
wherby the world is crucified vnto me, & I vnto the world.

For

For in Christ Jesu neither circumcision availeth any thing at all, nor vncircumcision: but a newe creature. And as many as walke according vnto this rule, peace be on them, and mercye, and vpon Israell that pertayneth to God. From hencefurth, lette no man put me to busines: for I beare in my body the markes of the Lorde Jesu. Brethren, the grace of oure Lorde Jesu Christe, be with youre spirite, Amen.

The gospel.

No man can serue two Maisters, for either he shall hate the one and loue the other, or elles leane to the one, and despise the other: ye can not serue God and Mammon. Therefore I say vnto you: be not careful for youre life, what ye shall eat or drinke: nor yet for your body, what raimēt ye shall put on. Is not the life more worth thē meat: & the body more of value then raiment? Beholde the foules of the ayre, for they sowe not, neither doe they reape, nor carry into the barnes: and your heavenly father fedeth them. Are ye not muche better then they: whyche of you (by taking careful thoughte) can adde one cubyte vnto his stature? And why care ye for raimēt? Consider the Lyllys of the fielde, howe they growe. They labour not: neither do they spynne. And yet I say vnto you, that euen Salomon in all hys royalty, was not clothed lyke one of these. Wherefore, yf God so clothe the grasse of the fielde (whiche though it stand to day, is to morowe cast into the fornace:) shall he not muche more do the same for you, O ye of lytle fayth? Therefore, take no thought, saying: what shall we eat, or what shall we drynke, or wherewith shall we be clothed: after al these thinges do the Gentyles seke. For your heavenly father knoweth that ye haue nede of all these thynges. But rather seeke ye fyrst the kyngdome of God, and the righteousnes thereof, and all these thynges shall be ministred vnto you. Care not then for the morowe: for the morowe daye shall care for it selfe: sufficiente vnto the daye is the trauayll thereof.

Matth. Vi.

The

At the Communion.
The.xvi. Sunday.

Ecci iudiciū
psal. cxix.



Deale with the thing that is lawfull & right.
O geue me not ouer vnto myne oppressours.
Make thou thy seruaunte to delite in that
which is good: that the proud do me no wrong.
Myne eyes are wasted awaye with looking
for thy health: and for the worde of thy righteousness.

O deale with thy seruaunt accordyng vnto thy louyng
mercy: and teache me thy statutes.

I am thy seruaunt: O graunt me vnderstandyng, that
I maye knowe thy testimonies.

It is tyme for thee Lord to laye to thyne hande: for they
haue destroyed thy lawe.

For I loue thy commaundementes: aboue golde and
precious stone.

Therefore holde I straichte all thy commaundementes
and all false wayes I vtterly abhorre.

Glorie be to the father and to the sonne. &c.

As it was in the beginnyng. &c. Amen.

The Collect.



Orde we beseeche thee, let thy continuall pitie cleane
and defende thy congregacion: and because it can
not continue in safetie without thy succoure, pre-
serue it euermore by thy helpe and goodnes, through Iesus
Christ our Lord.

The Epistle.

Eph. iii.



Desire that you faint not because of my tribulati-
ons that I suffre for your sakes: whiche is your
praise. For this cause I bowe my knees vnto the
father of our lord Iesus Christe, which is father
ouer al that is called father in heuen and in yearth, that he
woulde graunte you, accordyng to the riches of his glorie,
that ye maie be strengthened with might by his spirite in the
inner man: that Christe maye dwell in youre heartes by
fayth, that ye beyng rooted and grounded in loue, might be
able to comprehend with al saintes, what is the bredth and
length, depth and heighth: and to knowe the excellent loue of
the

At the Communion.

Fol. lxxxi.

the knowledge of Christe, that ye myght be fulfilled with all fulnes, which commeth of God. Unto him that is able to do exceeding aboundantlye above all that wee aske or thinke according to the power that worketh in vs, be praise in the congregation by Christ Jesus, throughout all generations from time to tyme. Amen.

The Gospell.



And it fortuneth that Jesus went into a Citie cal-^{Luce. vii.} led Naim, and many of hys discyples went with him, and muche people. When he came nye to the gate of the citie, beholde, there was a dead man caried out, which was the only sonne of hys mother, and she was a wedowe, and muche people of the cite was with her. And when the Lorde sawe her, he had compassion on her, and sayd vnto her: wepe not. And he came nye, and touched the coffen, and they that bare hym stode still. And he said: yong man, I saie vnto thee, arise. And he that was dead, sat vp, and began to speake. And he deliuered him to his mother. And there came a feare on them all. And they gaue the glory vnto God, saying: A great prophet is risen vp among vs, and God hath visited his people. And this rumoz of hym wēt forth throughout al Jewrye, & throughout al the regions whych lye rounde about.

The. xviij. Sondaye.



My testimonies are wonderfull: therfore doeth ^{Mirabilia} my soule kepe them. ^{psal. cxix.}

When thy worde goeth forth: it geneth lighte and vnderstandyng even vnto the simple.

I opened my mouth and drue in my breath: for my delyte was in thy commaundementes.

O looke thou vpon me, and be mercifull vnto me: as thou vblest to do vnto those that loue thy name.

Order my steppes in thy worde: and so shall no wyckednes haue dominion ouer me.

O deliuer me from the wrongfull dealynges of menne: and so shall I kepe thy commaundementes.

Shewe the light of thy countinaunce vpon thy seruaūt:

L. i.

and

At the Communion.

and teache me thy statutes.

Mine eyes gush out with water: because men kepe not thy lawe.

Glozy be to the father, and to the sonne: and to the. &c.
As it was in the begynnyng, is now and euer. &c.

The Collect.

Lorde, we praie thee that thy grace maie alwayes pre-
uente and folowe vs, and make vs continuallye to be
geue to al good workes: through Iesus Christ our Lorde.

The Epistle.

Eph. iiii.



(whiche am a prisoner of the Lordes) exhorte you,
that ye walke worthy of the vocation wherwith
ye are called, with all lowlines and mekenes, with
humblenes of mind, forbearing one another through love,
and be dilygente to kepe the vnytie of the spirite through
the bonde of peace, beyng one body and one spirite, euen as
ye are called in one hope of your callyng. Let there be but
one Lorde, one fayth, one baptisme, one God and father of
all, which is aboue all, and through all, and in you all.

The Gospell

Luc. xlii.



I chaunced that Iesus went into the house of
one of the chiefe Phariseis, to eate bread on the
Sabboth daye: and they watched him. And
behold there was a certayne man before hym,
whiche had the dropsye. And Iesus answered, and spake
vnto the lawiers and Phariseis, saying. Is it lawefull to
heale on the Sabboth daye? And they helde theyr peace.
And he toke him and healed him, and let hym go: and an-
swered them, sayng: which of you shal haue an Asse or an
Oxe fallen into a pyt, and wyl not straight waye pul hym
out on the Sabboth daye? And they could not aunswere
him againe to these thinges. He put forth also a similitude
to the geastes, when he marked howe they preaced to be in
the hiest roumes, & said vnto them: when thou art biddē of
any man to a wedding, sit not doune in the highest roune,
lest

lest a more honorable man then thou, be bidden of him, and he (that bad him and thee) come and say to thee: geue this man rounne: and thou then begyn with shame to take the lowest rounne. But rather when thou art bidden, go and sit in the lowest rounne, that when he that bad thee cometh, he may saie vnto thee: frend sit vp hier. Then shalt thou haue worship in the presence of them that sit at meate with thee. For whosoever exalteth himselfe, shalbe brought low, and he that humbleth himselfe, shalbe exalted.

CThe xviij. Sondaye.



Righteous art thou, O Lorde: and true is thy iudgement. Iustus es dñe
psal. cxix.

The testimonies that thou hast comaunded: are excedyng righteous and true.

My zeale hath even consumed me: because myne enemyes haue forgotten thy wordes.

Thy worde is tried to the vttermost: and thy seruaunt leueth it.

I am small and of no reputacion: yet do not I forgette thy commaundementes.

Thy ryghteousnes is an everlastyng righteousness: and thy lawe is the trueth.

Trouble and heauines haue taken holde vpon me: yet is my delight in thy commaundementes.

The righteousness of thy testimonies is everlastyng: O graunt me vnderstandyng and I shall lyue.

Glorie be to the father. &c.

As it was in the begynning. &c.

The Collect.

Orde wee beseeche thee, graunte thy people grace to auoyde the infeccions of the deuill, and with pure hearte and mynde, to folowe thee, the onely God: Through Iesus Christe our Lorde.

The Epistle.



Thanke my God alwayes on your behalfe, for the grace of God, which is geuen you by Iesus Christ, 1. Cor. 1.

L. ii. vtte.

At the Communion.

utteraunce, and in all knowledge, by the whiche thynges, the testimonye of Iesus Christe, was confirmed in you, so that ye are behinde in no gifte, waityng for the apperyng of our Lorde Iesus Christe, which shall also strength you vnto the ende, that ye maye be blameles, in the daye of the commyng of our Lorde Iesus Christ.

The Gospell

Math. xxii.



When the Pharisees had heard, that Iesus did put the Saducees to silence, they came together, and one of them (which was a Doctor of lawe) asked him a question, tempting him, and saying: Master, which is the greatest Comaundement in the lawe: Iesus sayd vnto him: Thou shalt loue the lord thy God with all thy heart, and with all thy soule, and with all thy mind. This is the fyrste and greatest commaundement. And the seconde is lyke vnto it. Thou shalt loue thy neyghbour as thy selfe. In these two commaundementes, hang all the lawe and the prophetes. While the Pharisees were gathered together, Iesus asked them, saying: what thynke ye of Christ: whose sonne is he: They saied vnto him: the sonne of David. He sayd vnto them: howe then doth David in spirite, call hym Lorde, saying: The Lorde sayd vnto my Lorde, sitte thou on my righte hande tyll I make thyne enemies thy footestoole. If David then call him Lorde, how is he the sonne: And no man was able to answer him any thing, neither durst any man (fro that day furth) aske him any mo questions.

The. xix. Sondaye.

Clau. i. psal
cxix.



Call with my whole heart: heare me, O Lord, I wyll kepe thy statutes.

Yea, euen vpon thee do I cal: helpe me and I shall kepe thy testymonies.

Early in the mornyng do I crye vnto thee: for in thy worde is my truste.

Myne eyes preuente the night watches: that I myght be occupied in thy wordes.

Heare my voice (O Lorde) according vnto thy louing
kind.

kyndnesse: quicken me according as thou art wont.

Thy drawe nye that of malyce persecute me: and are farre from thy lawe.

Be thou nye at hande, O Lorde: For all thy commaundementes are true.

As concernyng thy testimonies, I haue knowen long since: that thou hast grounded them for euer.

Glozy be to the father. and to the sonne. &c.

As it was in the begynning, is now. &c.

The Collect.

GOD, for as much as without thee, we are not able to please thee: Graunt that the working of thy mercye, maye in all thynges directe and rule oure heartes: Through Iesus Christe our Lorde.

The Epistle.

Thus I saye and testyfie through the Lorde, that ye hencefurth walke not as other Gentiles walke, in Eph. iii. banytie of their mynde, whyle they are blynded in their vnderstanding, being farre from a godly lyfe, by the meanes of the ignorauncie that is in them, and because of the blyndenesse of their heartes, whiche beyng past repentance, haue geuen themselves ouer vnto wantonnes, to worke all manner of vncleannes, euen with gredines. But ye haue not so learned Christe. If so bee that ye haue heard of him, & haue been taught in him, as the truth is in Iesu (as concernyng the conuersacion in tyme paste) to laye fro you that olde man, which is corrupt, accordyng to the deceiueable lustes. To be renued also in the spirite of your minde, and to putte on that newe man, which after God, is shapen in righteousnes and true holynes. wherfore, put away lying, and speake euery man trueth vnto hys neighbour, forasmuche as we are members one of another. Be angry, and synne not: Let not the Sunne go downe vpon your wrath, neither geue place to the backbiter. Lette him that stole, steale no more, but lette him rather labour with his handes the thing which is good, that he may geue vnto him that nedeth. Let no filthy communication p:cede

L.iii. out

At the Communion.

out of your mouth: But that which is good to edifie with all, as ofte as nede is, that it maye minister grace vnto the hearers. And greue not ye the holy spirite of God, by whome ye are sealed vnto the day of redemption. Let all bitternesse and feartenesse, and wrath, & roaryng, and cursed speakyng, be put awaye from you, with all maliciounes. Be ye curteous one to another, merciful, forgeuing one another, euen as god for Christes sake hath forgeuen you.

The Gospell.

Matth. ix.



Jesus entred into a shippe and passed ouer, and came into hys owne Citie: And beholde, they brought to hym a manne sicke of the Palsey, lying in a bed. And when Jesus sawe the faith of them, he said vnto the sicke of the Palsey: Sone bee of good chere, thy synnes be forgeuen thee. And beholde, certayne of the Scribes said within themselves: thys manne blasphemeth. And when Jesus sawe their thoughtes, he said: wherfore thinke ye euyl in your heartes: whether is it easier to say, thy synnes be forgeuen thee, or to saye, arise and walke: But that ye may knowe that the sonne of manne hath the power to forgeue synnes in yearth: Then sayeth he vnto the sicke of the Palsey: Arise, take vp thy bed, and go vnto thine house. And he arose and departed to hys house: But the people that sawe it, merueilled and glorified God, which had geuen suche power vnto men.

The .xx. Sondaye.

uide humilis
tatem meam
Psal. cxix.



Considre myne aduersytie, and delyuer me: For I do not forget thy lawe.
Auenge thou my cause and delyuer me: quicken me accordyng vnto thy worde.
Healthe is farre from the vngodly: For they regarde not thy statutes.

Greate is thy mercy, O Lorde: quicken me as thou art wont.

Many

Many there are that trouble me, and persecute me: yet do not I swaue from thy testymonies.

It greueth me when I se the transgressors: because they kepe not thy lawe.

Consider, O Lord, how I loue thy commaundementes, O quicken me: accordyng to thy louyng kyndnesse.

Thy worde is true from euerlastyng: All the iudgements of thy righteousnes endure for euermore.

Glozy be to the father, and to the sonne. &c.

As it was in the begynning, is now. &c.

The Collect.

Almighty and merciful God, of thy bountefull goodnes, kepe vs from all thynges that maye hurte vs: that we beyng ready both in bodye and soule, maye with free heartes accomplishe those thynges, that thou wouldest haue doen: Through Iesus Christe our Lord.

The Epistle.

Take hede therfore, howe ye walke circumspectelye: not as vnwise, but as wysemen, winning occasion, ^{Eph. v.} because the dayes are euill. Wherefore be ye not vnwise, but vnderstand what the will of the Lorde is, and be not drunken with wyne, wherein is excesse. But be fylled with the spirite, speakyng vnto your selues in Psalmes & hymnes, and spirituall songes, syngyng and makyng melody to the Lord in your heartes, geuyng thākes alwayes for all thynges vnto God the father, in the name of oure Lorde Iesus Christe: submittynge your selues one to another, in the feare of God.

The Gospell.

Iesus sayed to his discyples: The kyngdome of ^{Math. xxii.} heauen is lyke vnto a man that was a Kyng, whiche made a Mariage for his sonne, and sent furth his seruauntes, to call them that were bid to the wedding, and they wolde not come. Agayne he sent L.iii. furth

At the Communion.

furth other seruauntes, saying: Tell them which are bidden: behold, I haue prepared my diner, mine Oren and my fatlynges are kylled, and all thynges are ready: come vnto the Mariage. But they made light of it, and went their wayes: One to his farine place, another to his Marchandise, and the remnant toke his seruauntes, and intreated them shamefully, and slewe them. But when the King heard therof, he was wrothe, and sent furthe his menne of warre, and destroyed those murtherers, and brent by their citie. Then said he to his seruauntes: the Mariage in dede is prepared, but they which were bydde, were not worthy: Go ye therfore out into the hye wayes: and as many as ye fynde, bid them to the Mariage. And the seruauntes went furth into the hye wayes, and gathered together al, as many as they coulde fynde, both good and bad, and the wedding was furnished with geastes. Then the king came in, to se the geastes: & when he spied there a man, whiche had not on a wedding garment, he sayed vnto him: frende, how cammest thou in hither not hauing a wedding Garment: And he was euen speacheles. Then said the Kyng to the mynisters: take and bynde hym hand and foote, and caste hym into vtter darkenesse, there shall be wepyng and gnashing of teeth. For many be called, but fewe are chosen.

The. xxi. Sondaye.

Principes
persecuti
psal. cxix.



Dintes haue persecuted me without cause: But my hearte stādeth in awe of thy wordes. I am as glad of thy worde: as one that findeth great spoyle.

As for lies, I hate and abhorre them: But thy lawe do I loue.

Seuen tymes a daye do I prayse thee: Because of thy righteous iudgementes.

Great is the peace that they haue which loue thy lawe: and they are not offended at it.

Loorde, I haue looked for thy sayyng health: and doer after thy commaundementes.

My soule hath kept thy testymonyes: and loued them excedyngly.

I haue

I haue kept thy commaundementes and testimonies :
for all my wayes are before thee.

Glozy be to the father, and to the sonne, and to the holy
ghoste.

As it was in the begynnyng, is now, and ever shalbe
worlde without ende. Amen.

The Collect.

Graunte wee beseeche thee, mercifull Lorde, to thy
faithfull people, pardon and peace: that they may
bee clesed from al their sinnes, and serue thee with
a quyet mynde: Through Iesus Christe our Lorde.

The Epistle.

My brethren, be strong through the lord, & through Eph. vi.
the power of his might. Put on al the armour
of God, that ye may stande against the assaultes
of the deuyl: for we wrestle not agaynste bloude
and fleische, but against rule, against power, agaynste world-
ly rulers, euen gouernours of the darkenes of this worlde,
agaynste spirituall craftinesse, in heauenly thynges. wher-
fore, take vnto you the whole armour of God, that ye may
be able to resist in the euill daye, and stande perfecte in all
thynges. Stande therfore, and your loynes gyrd with the
trueth, haupng on the breste plate of righteousness, and ha-
uing shoes on your feete, that ye maye bee prepared for the
gospell of peace. Above all, take to you the shilde of faith,
wherewith ye maie quench all the fiery dartes of the wic-
ked. And take the helmet of saluaciō, and the sworde of the
spirite, which is the word of god. And praye alwayes with
al maner of praier, & supplication in the spirite, and watch
therunto with al instaunce and supplication, for al saictes
and for me: that vtteraunce may be geuen vnto me, that I
maye open my mouth frely, to vtter the secretes of my gos-
pell (wherof I am a messenger in bondes) that therein I
may speake freely, as I ought to speake.

The

At the Communion.

The Gospell

John. iiii.



Here was a certayne Ruler, whose sonne was sicke at Capernaum. Alsone as the same heard, that Iesus was come out of Jewry into Galile, he wēt vnto him, & besought him that he would come doune and heale hys sonne. For he was euen at the point of death. Then saied Iesus vnto him: except ye see signes and wonders, ye wyll not beleue. The Ruler saieth vnto him: Sir, come doune or euer that my sōne dye. Iesus saieth vnto hym: go thy waye, thy sonne lyueth. The man beleued the worde that Iesus had spoken vnto him. And he went hys waye. And as he was goyng doune, the seruantes mette him, and told him, saying: thy sonne liueth. Then enquired he of them the houre, when he beganne to amende. And they sayd vnto him: yesterdaie at the seventh houre, the feuer left him. So the father knewe that it was the same houre, in the whiche Iesus said vnto him. Thy sonne lyueth, and he beleued, and all his housholde. This is againe the seconde miracle that Iesus did, when he was come out of Jewry into Galile.

The. xxii. Sondaye.

Appropiūet
deprecatio.
psal. cxix



Et my complaynte come before thee, O Lorde: Geue me vnderstandyng accordyng vnto thy worde.

O let my supplicacion come before thee: Deliuer me according to thy worde.

My lippes shall speake of thy prayse: when thou hast taught me thy statutes.

Yea, my toungue shall sing of thy word: For al thy commaundementes are righteous.

Let thyne hande helpe me: For I haue chosen thy commaundementes.

I haue longed for thy sauing healthe, O Lorde: And in thy lawe is my delyght.

O lette my soule lyue, and it shall prayse thee: And thy iudgementes shall helpe me.

I haue

I haue gone astraie like a shepe that is lost: O seke thy seruaunte, for I do not forget thy commaundementes.

Glorie be to the father, and to the sonne : and to the holy ghoste.

As it was in the beginning, is now, and euer shalbe : worlde without ende. Amen.

The Collect.

Lorde we beseeche thee to kepe thy housholde the churche, in continuall godlines : that throughe thy protection, it maye be free from all aduersities, and deuoutly geuen to serue thee in good workes, to the glory of thy name : Through Iesus Christe our Lorde.

The Epistle.

I thanke my God with all remembraunce of you alwayes in al my prayers for you, and praye with gladnes : Because ye are come into the felowshyp of the Gospell, from the firste daye vnto now. And am surely certified of this, that he which hath begon a good worke in you, shal performe it vntill the daye of Ies^{us} Christ: as it becommeth me, so iudge I of you all, because I haue you in my hearte : forasmuche as ye are all companions of grace with me, euen in my bondes, and in the defendyng and stablisyng of the Gospell : for God is my recorde howe greatly I long after you all, from the very hearte rote in Iesus Christe. And thys I praye, that your loue maye increase yet more and more in knowledge, and in all vnderstanding, that ye maye accepte the thinges that are moste excellent, that ye may be pure, and suche as offend no man, vntyll the daye of Christe, beyng fylled with the fruite of righteousnes, whiche commeth by Iesus Christe, vnto the glory and prayse of God.

The Gospell.

Peter said vnto Iesus : Lorde howe oft shall I forgive my brother, if he synne agaynst me, tyll seuen times : Iesus saith vnto him : I say not vnto thee vntyll

Mat^h. xxiij.

At the Communion.

untill seven tymes: but seuentie tymes seven times. Therefore is the kyngdome of heauen likened vnto a certayne man that was a kyng, which woulde take accomptes of his seruautes. And when he had begon to reckon, one was brought vnto hym, which ought him tenne **D.** talentes, but forasmuche as he was not able to pay, his Lorde commaunded him to be solde, and hys wyfe and children, and all that he had, and paiment to be made. The seruaunt fell doune, and besought him, saying: Syr, haue patience with me, and I wyll paye thee all. Then had the Lorde pitye on that seruaunt, and loosed him, and forgaue him the debt. So the same seruaunt went out, and found one of hys felowes which ought him an. **C.** pence, and he layed handes on hym, and toke him by the throte, saying: paie that thou owest. And hys felowe fell doune, and besought hym, saying: haue patience with me, and I will paye thee all. And he woulde not, but went and caste him into prison, till he shoulde paye the debt. So, when hys felowes sawe what was doen, they were very sorre, and came and tolde vnto their Lorde all that had happened. Then his Lorde called him and said vnto him. O thou vngacious seruaunt, I forgaue thee al that debt, when thou desiredst me: shouldest not thou also haue had compassion on thy felowe, euen as I had pitye on thee? And his lorde was wroth, and deliuered him to the Jailers, till he shoulde paye all that was due vnto him: So likewise shall my heauenly father do also to you, if ye from your heartes forgeue not (euery one his brother) their trespases.

The. xxiii. Sondaye.

*N. si quia dos
minus. psal.
cxviii.*



If the Lord himselfe had not been on our syde (nowe maye Israell saye:) if the lord himselfe had not been on our side, when men rose vp agaynst vs.

They had swallowed vs vp quick: whē they were so wrathfully displeased at vs.

Yea, the waters had drowned vs: and the streame had gone ouer our soule.

The

The depe waters of the proude: had gone euen ouer our soule.

But praysed be the Lorde: which hath not geuen vs ouer for a praye vnto theyr teethe.

Our soule is escaped, euen as a birde out of the snare of the fouler: the snare is broken, and we are delyuered.

Our helpe standeth in the name of the Lorde: whiche hath made heauen and yearth.

Glozy be to the father, and to the sonne. &c.

As it was in the begynning, is now. &c.

The Collect.

GOD our refuge and strength, whiche art the author of all godlynes, be ready to heare the deuoute prayers of thy churche: and graunt that those thinges which we aske saythfully, we maye obtayne effectually: throughe Iesu Christe our Lorde.

The Epistle.

Brethren be folowers together of me, and looke on ^{phil. iii.} them whiche walke euen so as ye haue vs for an example. For many walke (of whom I haue told you often & nowe tell you wepyng) that they are the enemies of the crosse of Christ, whose ende is damnacion, whose bely is theyr god, & glozy to their shame, whiche are worldly mynded. But our conuersacion is in heauen, from whence we looke for the sauoure, euen the Lorde Iesus Christe, whiche shall chaunge our vyle bodye, that he maye make it lyke vnto his glorzyous bodye: according to the workyng, wherby he is able also to subdue all thinges vnto hymselfe.

The Gospell.

When the Pharisees wente out and toke counsayll, ^{Matth. xxii.} howe they myghte tangle him in his wordes. And they set out vnto him their disciples with herodes seruantes, saying: Master, we knowe that thou arte true, and teacheste the waye of God truely, neither carest

At the Communion.

carest thou for any man, for thou regardest not the outward appearaunce of men. Tel vs therfore, howe thinkest thou: Is it lawfull that tribute be geuen vnto Cesar or not: But Iesus perceyuing theyr wickednes, said: why tempte ye me ye ypocrites: Shewe me the tribute money. And they toke him a peny. And he said vnto them: whose is thys Image and superscription: they said vnto him, Cesars: Then said he vnto the: geue therfore vnto Cesar, the thynges whiche are Cesars: and vnto God, those thinges that are Goddes. When they had hearde these wordes, they meruayled, and left hym, and went their wayer.

The .xxiiii. sondaye.

Qui confidit
cxv.



They that put their trust in the Lord, shalbe even as the mount Sion: which may not be remoued, but standeth fast for ever.

The hylles stande aboute Ierusalem: even so standeth the Lord rounde about his people, from this time forth for evermore.

For the rod of the vngodly commeth not into the lot of the righteous: lest the righteous put their hande vnto wickednes.

Do well (O Lord :) vnto those that be good and true of hearte.

As for such as turne backe vnto their owne wickednes: the Lord shall leade them forth with the euell doers, but peace shalbe vpon Israell.

Glorie be to the father, & to the sonne, & to the holy gost.

As it was in the begynning, is now, and ever shalbe: worlde without ende. Amen.

The Collect.

Lorde we beseeche thee, assoyle thy people from their offences, that through thy bountifull goodnes, we maye be deliuered from the bandes of all those synnes, which by our frayltye we haue committed: Graunt thys. &c

The Epistle.

We geue thanks to God, the father of our Lorde Ie-
sus Christ, alwayes for you in oure prayers: for wee Coloss. 1.
haue heard of your fayth in Christe Iesu, and of the
loue which ye beare to al saintes, for the hopes sake which
is laide vp in store for you in heauen, of whiche hope ye
heard before by the true worde of the gospel, which is come
vnto you euen as it is, fruitfull, and groweth as it is also a-
mong you, from the daye in the whiche ye heard of it, and
had experience in the grace of God through the trueth, as
ye learned of Epaphroa our deare felowe seruaunt, whiche is
for you a faithfull minister of Christe, which also declared
vnto vs your loue whiche ye haue in the spirite. For this
cause we also, euer sence the daye we heard of it, haue not
ceased to praye for you, and to desyre that ye myght be ful-
fylled with the knowledg of his wyll, in all wysdoine and
spirituall vnderstanding, that ye mighte walke worthy of
the Lorde, that in all thynges ye maye please, being fruite-
full in all good workes, and encreasyng in the knoweledge
of God, strengthened with all myght, through hys glourious
power, vnto all pacience and long sufferyng, with ioyful-
nelle, geuing thākes vnto the father, which hath made vs
meete to be partakers of the inherytaunce of saynctes in
lyghte.

The Gospell.

Whyle Iesus spake vnto the people, beholde, there Math. 22
came a certayne ruler, and worshipped hym, say-
ing: my daughter is euē now diseased, but come
and lave thy hande vpon her, and she shall lyue.
And Iesus arose and folowed him, and so did his disciples.
And beholde, a woman which was diseased with an issue
of bloude twelue yeres, came behinde him and touched the
hemme of his vesture. For she sayd within her selfe: If I
maye touche but euen his vesture only, I shalbe safe. But
Iesus turned him about, and when he sawe her, he sayde:
daughter be of good cōforte, thy faith hath made thee safe.
And the woman was made whole euen that same tyme.
And whē Iesus came into the rulers house, and sawe the
minstrelles and the people makyng a noise, he sayde vnto
them: get you hence, for the mayde is not dead but slepeth.
And

At the Communion.

And they laughed him to scorne: But when the people were put furth, he went in, and toke her by the hande, and said: damosell aryse. And the damosell arose. And this noyse went abrode into all that lande.

The .xxv. Sondaye.

Nisi domis-
nus. psal.
cxviii.

Except the Lorde builde the house: their labour is but lost that buylde it.

Except the Lorde kepe the cite: the watchman waketh but in vayne.

It is but lost labour that ye haste to ryse vp early, and so late take reste: and eate the bread of carefulnes, for so he geueth hys beloued slepe.

Lo, chyldren and the fruite of the wombe, are an heritage and gyfte: that cometh of the Lorde.

Lyke as the arrowes in the hande of the giaunt: even so are the yong chyldren.

happy is the man, that hath hys quyuer full of them: they shall not be ashamed, when they speake with theyr enemyes in the gate.

Glory be to the father, and to the sonne. &c.

As it was in the begynning, is now. &c.

The Collect.

Stiere vp we beseeche thee, O lord, the willes of thy faithful people, that they plenteously bringing furth the fruite of good workes: maye of thee be plenteously rewarded: through Iesus Christe our Lorde.

The Epistle.

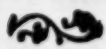
Iere. xxxiii.

Behold the tyme cometh, sayeth the Lorde, that I wil raise vp the righteous braunche of Dauid, which kyng shall beare rule, and he shall prosper with wisdom, and shall set vp equite and righteousness againe in the earth. In his time shall Iuda be saued, and Israel shall dwell with out feare. And this is the name that they shall call hym: even the Lorde our righteousness: and therefore beholde;

beholde, the tyme cummeth, sayeth the Lorde, that it shall no more be sayde: the lorde liueth, whiche brought the chyldren of Israell out of the lande of Egypt: But the Lorde liueth which brought furth and lead the seede of the house of Israel out of the north lande, and from al countries where I had scatered them: and they shal dwel in their owne land agayne.

The Gospel.

When Iesus lift his eyes, and saue a great company ^{Iohn. vi.} come vnto him, he sayth vnto Philip: whence shall we bye bread that these may eate: Thys he sayd to proue him: for he himselfe knewe what he woulde doe. Philip answered hym: two hundreth peniwoorth of bread are not sufficient for them, that every man may take a litle. One of his disciples (Andrewe, Simon Peters brother) said vnto hym: There is a lad here, whiche hath fyue barley loues, and two fyllhes: but what are they among so many: And Iesus sayd: make the people sit downe. There was muche grasse in the place. So the men sate downe, in number about fyue thousande. And Iesus toke the bread, and when he had geuen thankes, he gaue to the disciples, and the disciples to them that were set down: And likewise of the fyllhes as much as they would. when they had eaten inough, he sayeth vnto his disciples: Gather vp the broken meate which remayneth, that nothing be lost. And they gathered it together, and filled twelue baskettes with the broken meate of the fyue barleue loaves, whiche broken meate remayned vnto them that had eaten. Then those menne (when they had seene the miracle that Iesus dyd) sayd: thys is of a truth the same prophete that shoulde come into the worlde.



M.i.

Saint

At the Communion.
SAINT AN

drewe's Daye.

Sepe expug:
 nauetunt.
 psal. cxxxix.



Any times haue they fought against me from my youth vp: may Israel nowe say.
 Yea, many a time haue they vexed me from my youth vp: but they haue not preuailed agaynste me.

The plowers plowed vpon my backe: and made long furrowes.

But the righteous Lorde: hath heuen the snares of the vngodly in pieces.

Let them be confounded and turned backward: as many as haue euill will at Sion.

Let them be euen as the grasse growing vpon the house toppes: whiche withereth afore it be pluckt vp.

Wherof the mower filleth not hys hande: neither he that bindeth vp the sheues, his bosome.

So that they whiche goe by, saye not so muche: as the Lorde prospere you, we wishe you good lucke in the name of the Lorde.

Glorie be to the father, and to the sonne: and to the holy gost.

As it was in the begynnyng, is nowe and euer shalbe: worlde without ende. Amen.

The Collect.



Almyghtie God, whiche haste geuen suche grace to thy Apostle saincte Andrew, that he counted the sharpe and paynfull death of the crosse to be an high honour and a great glory: Graunt vs to take and esteeme all troubles and aduersities which shall come vnto vs for thy sake, as thynges profitable for vs toward the obtayning of everlasting lyfe: through Iesus Christ our Lorde.

The Epistle.

Rom. x.



If thou knowledg with thy mouth, that Iesus is the Lorde, and beleue in thy heart, that God raised hym vp from deathe, thou shalte bee safe. For, to beleue

to beleue with the heart iustifyeth: and to knowledg with the mouth maketh a manne safe. For the scripture sayeth: whosoever beleueth on him shal not be confounded. There is no dyfference betwene the Jewe and the Gentile. For one is Lorde of all, whiche is ryche vnto all that call vpon him. For whosoever doeth call on the name of the Lorde, shalbe safe. How then shal they call on him, on whome they haue not beleued: How shal they beleue on hym, of whome they haue not heard: How shal they heare without a preacher: And how shal they preache, except they be sent: As it is written: how beautiful are the feete of them which bring tidinges of peace, and bring tidinges of good thinges: But they haue not al obeyed to the gospel, for Eley saith: Lord, who hath beleued our sayinges: So then, faith cummeth by hearing, and hearing cummeth by the worde of god. But I aske: haue they not heard: no doubt their sound went out in to all landes, and they: wordes into the endes of the world. But I demaund whether Israel did know or not: first Moses saith: I wil prouoke you to enuy, by the that are no people, by a folish nacion I will angre you. Eley after that is bolde, and saith: I am found of them that sought me not: I am manifest vnto the that asked not after me. But against Israel he saith: all day long haue I stretched furth my handes vnto a people that beleueth not, but speaketh againste me.

The Gospell.

AS Iesus walked by the sea of Galilee, he sawe two Math. iiii. brethren: Simon, which was called Peter, and Andrew his brother, casting a net into the sea (for they were fyshers) and he sayeth vnto them: folowe me, and I will make you to become fishers of men. And they streight way left they: nettes, and folowed him. And when he was gone furth from thence, he sawe other two brethren, James the sone of Zebede, and John his brother, in the ship with Zebede they: father, mending they: nettes, and he called them. And they immediately left the ship and they: father, and folowed hym.

M. ii.

C Saint

At the Communion.
Saint Thomas the Apostle.

Benti omnes
psal. cxxviii

Blessed are all they that feare the Lorde : and walke in his wayes.

For thou shalt eat the labors of thine handes:
O well is thee, and happie shalt thou be.

Thy wyfe shalbe as the fruitfull vyne: vpon the walles of thyne house.

Thy children lyke the Olive braunches : rounde aboute thy table.

Loe, thus shall the man be blessed: that feareth the lord.

The Lorde from out of Sion, shall so blesse thee : that thou shalt see Ierusalem in prosperitie all thy lyfe long.

Yea that thou shalte see thy childers children: and peace vpon Israell.

Glozy be to the father, and to the sonne: and to the holy goste.

As it was in the beginnyng, is now, and euer shall be: worlde without ende. Amen.

The Collect.

Almightie everliuing God, whiche for the more confirmation of the fayth, didst suffer thy holy Apostle Thomas, to be doubtfull in thy sonnes resurreccion: graunte vs so perfectly, and without al doubt to beleue in thy sonne Iesus Christe, that our fayth in thy sighte neuer be reproued: heare vs, O lord, through the same Iesus Christ, to whom with thee and the holy gost be all honour. &c.

The Epistle.

Ephes. ii.

Now ye are not straungers nor foreners: but citizens with the sainctes, and of the householde of God, and are builde vpon the foundation of the Apostles and Prophetes, Iesus Christ hymselfe beeing the head corner stone, in whome what building soeuer is coupled together, it groweth vnto an holy temple in the Lorde, in whome ye also are built together, to be an habitation of God through the holy gost.

The



Thomas one of the twelue, whiche is called **Di-** John. xxi.
dimus, was not with them, when Iesus came.
The other disciples therefore sayde vnto hym:
we haue sene the lord. But he sayde vnto them:
except I se in his handes the print of the nailles,
and put my finger into the print of the nailles, and thurst
my hande into his syde, I will not beleue. And after eighte
dayes, agayn his disciples were within, and Thomas with
them. Then came Iesus when the doores were shut, and
stoode in the middes, and sayde: peace be vnto you. And af-
ter that he sayde to Thomas: bring thy finger hither, and
see my handes, and reache hither thy hande, and thurst it
into my syde, and be not faythlesse, but beleuing. Thomas
aunswered and sayde vnto hym: my lord and my god. Je-
sus sayde vnto hym: Thomas, because thou hast seene me,
thou hast beleued: blessed are they that haue not seene, and
yet haue beleued. And many other sygnes truely dyd Iesus
in the presence of hys disciples, whiche are not written in
this booke. These are written that ye myghte beleue that
Iesus is Christ the sonne of God, and that (in beleuyng) ye
might haue lyfe through his name.

The conuersion of Saint Paule.

At Mactins.

The. ii. Lesson. Act. xxi. vnto. they heard hym.



will geue than kes vnto thee, O Lord, with my
whole heart: euen beefore the Goddes, will I
sing prayse vnto thee.

*Confitebor
tibi. psal.
cxviii.*

I wil worship towarde thy holy temple, and
praise thy name, because of thy louing kindnes and trueth:
for thou hast magnified thy name, and thy woorde aboue
all thynges.

When I called vpon thee, thou heardest me: and endu-
edst my soule with much strength.

All the kinges of the earth shall prayse thee, O Lorde:
M. iii. for

At the Communion.

for they haue hearde the woordes of thy mouth.

Yea, they shall sing in the wayes of the Lord: that great is the glory of the Lord.

For though the Lord be hye, yet hath he respecte vnto the lowly: as for the proude, he beholdeth them a farre of.

Though I walke in the midst of trouble, yet shalt thou refreshe me: thou shalt stretch forth thyne hande vpon the furiousnes of myne enemies, and thy ryght hande shall saue me.

The lord shall make good hys louing kindnes toward me: yea thy mercie, O Lord, endureth for euer, despyse not then the woorkes of thyne owne handes.

Glory be to the father, and to the sonne: and to the holy gost.

As it was in the begynnyng, is now, and euer shall be: worlde without ende. Amen.

The Collect.

GOD whiche haste taughte all the worlde, through the preaching of thy blessed Apostle Saint Paule: graunt we beseeche thee, that we whiche haue hys woonderful conuersion in remembraunce, may folowe and fulfill the holy doctrine that he taught: through Iesus Christe our Lord.

The Epistle.

Actes. ix.



AND Saul yet breathyng out threathynge, and slaughter agaynste the Disciples of the Lord, wente vnto the hye priest, and desired of him letters to cary to Damasco, to the Synagoges: that if he founde any of this way (whether they were menne or women) he might bring them bounde vnto Ierusalem. And when he iourneied, it fortunied that as he was come nigh to Damasco, sodenly there shyned rounde aboute hym a light from heauen, and he fel to the earth, & heard a voyce sayng to him: Saul, Saul, why persecutest thou me? And he said: what

what art thou Lorde: And the Lorde sayde: I am Iesus
 whome thou persecutest. It is hard for thee to kicke against
 the pricke. And he both trembling and astounded, saide: lord,
 what wilt thou haue me to doe: And the Lord sayde vnto
 him: arise and goe into the citie, & it shalbe tolde thee what
 thou must doe. The men whiche iourneied with him, stode
 amased, hearing a voyce, but seeing no man. And Saul a-
 rose from the earth, and when he opened hys eyes, he sawe
 no man: But they led hym by the hande, and brought hym
 into Damasco. And he was thre daies without sight, and
 neyther did eate nor drinke. And there was a certayne disci-
 ple at Damasco, named Ananias, and to him said the lorde
 in a vision: Ananias: and he sayd: beholde, I am here lord.
 And the lorde sayde vnto him: arise and goe into the strete
 (whiche is called streight) and seke in the house of Judas,
 after one called Saul of Tarsus. For behold, he prayeth,
 and hath seene in a vision a manne named Ananias, cum-
 ming in to him, & putting his handes on him, that he might
 receiue his sight. Then Ananias answered: Lord, I haue
 heard by many of this man, how muche euill he hath done
 to thy saintes at Ierusalem: and here he hath authoritie
 of the hie priestes, to bind al that cal on thy name. The lord
 said vnto him: goe thy way, for he is a chosē vessel vnto me,
 to beare my name before the Gentiles, and kinges, and the
 children of Israel. For I wil shewe him, how great thinges
 he muste suffer for my names sake. And Ananias wente
 his way, and entred into the house, and put his handes on
 him, & said: brother Saul, the lorde that appeared vnto thee
 in the way as thou camest, hath sent me, that thou mightest
 receiue thy sight, & be filled with the holy gost. And immedi-
 ately there fel from his eyes as it had bene scales, & he recei-
 ued sight, and arose, and was baptised, and receiued meate,
 and was comforted. Then was Saul a certayne dayes
 with the disciples whiche were at Damasco. And straight
 way he preached Christe in the Synagogues, howe that he
 was the sonne of God. But all that hearde him were ama-
 sed, and sayde: is not this he that spoyled them whiche cal-
 led on this name in Ierusalem, and came hither for that in-
 tente,

At the Communion.

tente, that he might bring them bound vnto the hie priestes: But Saul encreased the more in strength, and confounded the Iewes whiche dwelte at Damasco, affirming that this was very Christe.

The Gospell.

Math. xix.



eter answered and sayde vnto Iesus: behold, we haue forsaken all, and folowed thee: what shall we haue therfore? Iesus sayde vnto them: Verely I saye vnto you, that when the sonne of man shall sit in the seate of hys Maiestie, ye that haue folowed me in the regeneration, shall sytte also vpon twelue seates, and iudge the twelue tribes of Israell. And euery one that forsaketh house, or brethren, or sisters, or father, or mother, or wyfe, or children, or landes, for my names sake, shall receiue an hundred folde, and shall inherite euerlasting lyfe. But many that are first shall be last, and the last shall be fyrste.

At Euen song.

The seconde lesson. Actes. xxvi. vnto the ende.

The Purificacion of. S. Mary the virgin.

Eccenunc be
medicite. psal.
cxxxiii.



ehold (now) prayse the lord all ye seruautes of the Lorde, ye that by nyghte stande in the house of the Lorde: (euen in the courtes of the house of our God.)
Lifte vp your handes in the Sanctuary: and prayse the Lorde.

The Lorde that made heauen and earth: geue thee blessing out of Sion.

Glozy be to the father, and to the sonne. &c

As it was in the beginning, is now. &c.

The Collect.



Almightie and euerlasting god, we humbly beseeche thy Maiestie, that as thy onely beegotten sonne, was this day presented in the Temple, in the substance
staunce

staunce of our fleshe: so graunt that we maye bee presented vnto thee with pure and cleare myndes: By Iesus Christe our Lorde.

The Epistle.

The same that is appoynted for the Sunday.

The Gospel.

When the time of their Purificacion (after the law ^{Luce. ii.} of Moles) was come, they broughte hym to Jerusalem, to presente hym to the Lorde (as it is written in the Lawe of the Lorde: euery manne childe that firste openeth the matrix, shalbe called holy to the Lorde:) and to offer (as it is said in the law of the lord) a payre of turtle Dooues, or two young Pigeons. And behold, there was a man in Hierusalem, whose name was Simeon. And the same man was iust and godly, and looked for the consolacion of Israel, and the holy gost was in him. And an answere had he receyued of the holy gost, that he should not see death, except he first saw the Lordes Christ. And he came by inspiration into the temple.

¶ Saint Mathies day.

Deliver me, O Lorde, from the euill manne: and preserue me from the wicked manne. ^{Eripe me,}
 which imagine mischief in theyr heartes: ^{psal. cxi.}
 and stirre vp stryfe all the day long.
 They haue sharpened theyr tongues lyke a Serpente: Adders poyson is vnder theyr lippes.

Kepe me, O Lorde, from the handes of the vn godly: preserue me from the wicked men, which are purposed to ouerthrowe my goynge.

The proude haue layed a snare for me, and spred a net a brode with coardes: yea, and set trappes in my way.

I sayd vnto the lord, thou art my God: heare the voyce of my prayers, O Lorde.

¶

At the Communion.

O Lorde God, thou strength of my health: thou hast covered my head in the day of battayl.

Let not the vngodly haue his desyre, O Lord: let not his mischeuous imagination prosper, lest they be to proude.

Let the myschiefe of theyr owne lyppes fall vpon the head of them: that cumpasse me about.

Let hote burnyng coales fall vpon them: lette them bee caste into the fyer, and into the pit, that they neuer ryse vp agayne.

A manne full of woordes shall not prosper vpon the yearth: euill shall hunt the wicked persone, to ouerthrowe hym.

Sure I am that the Lorde will auenge the pooze: and maynteine the cause of the helpelesse.

The righteous also shall geue thanks vnto thy name: and the iust shall continue in thy sight.

Glozy be to the father, and to the sonne: and to the holy gost.

As it was in the begynnyng, is now, and euer shalbe: worlde without ende. Amen.

The Collect.

A Almighty God, whiche in the place of the traytor Judas, didst chole thy faythfull seruaunte Mathie, to bee of the noumber of thy twelue Apostles: Graunte that thy churche being alway preserued from false Apostles, may be ordred and guided by faythfull and true pastors: Through Iesus Christe our Lorde.

The Epistle.

Actes. ii.

In those dayes, Peter stode vp in the middes of the disciples, and sayd: (the number of names that wer together, were about an. c. and xx.) Ye men and brethzen, this scripture must nedes haue bene fulfilled, whiche the holye gost, through the mouth of Dauid, spake before of Judas, which was guide to them that toke Iesus. For he was nūbred with vs, and had obteyned felowship in this ministracion.

cion. And the same hath now possessed a plat of ground, with the rewarde of iniquitie: and when he was hanged, he burst a sunder in the middes, and all his bowels gushed oute: And it is knowen vnto all the inhabiteurs of Jerusalem: in so muche that the same felde is called, in theyr mother tongue, Acheldama, that is to say, the bloude field. For it is witten in the booke of Psalmes: hys habitation be voyde, and no man be dwelling therein, and his bisshoprike let an other take. wherfore, of these menne which haue companied with vs (al the tyme that the Lorde Jesus had all his conuersation among vs, beginning at the baptisme of John vnto that same day, that he was take vp from vs) must one be ordeyned, to be a witnes with vs of hys resurrection. And they appoynted two, Ioseph whiche is called Barlabas (whose surname was Justus) and Mathias. And when they prayed, they sayde: Thou Lorde, whiche knowest the heartes of al men, shew whether of these two thou hast chosen: that he may take the roume of this ministry and Apostleship, from which Judas by transgression fell, that he might goe to his owne place. And they gaue furth theyr lottes, and the lot fell on Mathias, and he was counted with the eleuen Apostles.

The Gospel.



At that tyme Jesus answered, and sayde: I thanke thee (O father) lord of heauē and earth, because thou haste hyd these thynges from the wyle and prudence, and hast shewed them vnto babes: verely father, euen so was it thy good pleasure. All thynges are geuen ouer vnto me of my father. And no man knoweth the sonne, but the father: neyther knoweth anye manne the father, save the sonne, and he to whomesoeuer the sonne will open him. Come vnto me all ye that labour and are laden, and I wil ease you. Take my yoke vpon you and learne of me, for I am meke and lowly in heart, and ye shall fynde rest vnto your soules, for my yoke is easie, and my burden is light.

Math. xi.

C The

At the Communion.

The Annunciation of the virgin Marie.

Domine non
es exal. psal.
cxxxii



Did, I am not hye minded: I haue no proud
lookes.

I doe not exercise my self in great matters:
whiche are to hye for me.

But I refraine my soule, and kepe it lowe,
lyke as a childe that is wayned from his mo-
ther: yea, my soule is euen as a weaned childe.

O Israell, trust in the Lorde: from thys tyme furth, for e-
uer more.

Glozy be to the father, and to the sonne. &c.

As it was in the beginning. &c.

The Collect.

We beseeche thee lord, powre thy grace into our heartes,
that as we haue knowen Christ thy sonnes incarnati-
on, by the message of an Angel: so by his crosse and passion,
we may bee broughte vnto the glozye of hys resurreccyon:
Through the same Christ our Lorde.

The Epistle.

Esai vii.



God spake once agayne vnto Ahaz, saying: require
a token of the lord thy god, whether it be towarde
the depth beneath, or towarde the height aboue.
Then sayde Ahaz: I will require none, neyther
will I tempte the Lord. And he sayde: hearken to, ye of the
house of Dauid, is it not ynoughe for you, that ye bee grie-
uous vnto men, but ye must greue my God also: And ther-
fore the Lorde shall geue you a token: Beholde, a virgin
shall conceiue and beare a sonne, and hys mother shall call
his name Emanuel. Butter and hony shall he eate, that he
may knowe to refuse the euil and choose the good.

The Gospell.

Luc. i.



And in the sixth moneth, the Angell Gabriell was
sent from god vnto a citie of Galile, named Naza-
reth, to a virgin spoused to a mā, whose name was
Joseph.

Joseph, of the house of David, and the virgins name was Mary. And the Angel went in vnto her & said: Hail full of grace, the Lord is with thee: Blessed art thou among women. when she sawe him, she was abashed at hys saying: and cast in her mind, what maner of salutation that should be. And the Angel sayd vnto her: feare not Mary: for thou hast found grace with god: Beholde, thou shalt conceive in thy wombe, and beare a sonne, and shalt call his name Jesus: he shall be great, & shall be called the sonne of the hygh-este. And the Lorde God shall geue vnto hym, the seate of his father David, and he shall reigne ouer the house of Jacob for euer, and of his kingdome there shall be none ende. Then said Mary vnto the Angel: how shall this be, seeing I know not a man: And the Angel answered and said vnto her: the holy gost shall come vpon thee, and the power of the highest shall overshadow thee. Therefore also that holy thing which shall be borne, shall be called the sonne of God. And beholde, thy cosin Elizabeth, she hath also conceived a sonne in her age. And this is her sixth moneth, which was called baren: for with god shall nothing be vnpossible. And Mary saide: beholde thy handmayde of the Lord: be it vnto me, accordyng to thy woorde. And the Angell departed from her.

¶ Saint Markes day.

Lorde I cal vpon thee, hast thee vnto me: and con-
 sider my voyce when I crye vnto thee.
 ¶ Let my prayer bee set furth in thy sight as the
 incense: and let the lifting vp of my handes be an
 euening Sacrifice.

Domine exau-
 di. psal.
 cxli.

Set a watch, O Lorde, before my mouth: and kepe the
 doore of my lippes.

O let not myne hearte be enclined to any euill thyng: let
 me not be occupied in vngodly woorkes, with the men that
 worke wickednesse, lest I eate of suche thynges as please
 them.

Let the righteous rather smite me frendely: and reprove
 me.

But

At the Communion.

But let not theyꝝ precious Balines breake myne head:
yea, I will praye yet agaynst theyꝝ wickednes.

Let theyꝝ iudges bee ouerthrowen in stonye places: that
they may heare my wooꝝdes, for they are swete.

Our bones lye scattered before the pitte: Lyke as when
one breaketh and heweth wood vpon the earth.

But myne eyes looke vnto thee, O Lord God: in thee is
my trust, O cast not out my soule.

Kepe me from the snare, whiche they haue layed for me:
and from the trappes of the wicked dooers.

Let the vngodlye fall into their owne nettes together:
and let me euer escape them.

Gloꝝy be to the father, and to the sonne: and to the holy
goste.

As it was in the begynnyng, is now and euer shalbe:
worlde without ende. Amen.

The Collect.

A Almighty GOD, whiche haste instructed thy holye
Churche, with the heauenly doctrine of thy Euangelist
Saint Marke: Geue vs grace so to bee establyshed by thy
holy gospel, that we be not, lyke children, caried away with
euery blast of bayne Doctrine: Through Iesus Christ our
Lorde.

The Epistle.

Ephes. iiii.



Vnto euerye one of vs is geuen grace, accor-
dyng to the measure of the gifte of Christe.
wherfore he sayth: when he went vp an hie,
he led captiuitie captiue, & gaue giftes vnto
men. That he ascended, what meaneth it,
but that he also descended first into the low-
est partes of the earth: he that descended, is euen the same
also that ascended vp aboue all heauens, to fulfil al thinges.
And the very same made some Apostles, some Prophetes,
some Euangelistes, some Shepheardes & teachers: fo the
edifyng of the Saintes, to the wooꝝke & ministracion, euen
to the edifyng of the body of Christe, till we all come to the
vnitie of faith, & knowledge of the sonne of god, vnto a per-
fect man, vnto the measure, of the full perfect age of Christ.
That

That we hencefurth should be no more children, wauering and caried about with euery winde of doctrine, by the wyllynnes of men, through craftines, wherby they lay awayte for vs, to deceiue vs. But let vs folowe the trueth in loue, and in all thinges grow in him, which is the head, euen Christ, in whom if al the body be coupled & knit together, through out euery ioynte, wherwith one ministreth to an other (according to the operation, as euery parte hath his measure) he encreaseh the body, vnto the edifyng of it selfe through loue.

The Gospel.



I am the true vine, and my father is an husbandman. Every braunche that beareth not fruite in me, he will take away. And euery braunche that beareth fruite, will he pource, that it may bring furth more fruite. Nowe are ye cleane through the woordes whiche I haue spoken vnto you. Wyde in me and I in you. As the braunche cannot beare fruite of it selfe, except it bide in the vine: no more can ye, excepte ye abide in me. I am the vyne, ye are the braunches. He that abydeh in me, and I in him, the same bringeth furth much fruite. For without me, can ye doe nothing. If a man wyde not in me, he is cast furth as a braunche, and is withered: And men gather them, and cast them into the fyer, and they burne. If ye wyde in me, and my woordes abide in you, aske what ye wil, and it shal be doen for you. Herein is my father glorified, that ye beare much fruite, and become my Disciples. As the father hath loued me, euen so haue I also loued you. Continue ye in my loue. If ye kepe my commaundementes, ye shal wyde in my loue, euen as I haue kept my fathers commaundementes, and abide in hys loue. These thynges haue I spoken vnto you, that my ioy might remaine in you, and that your ioye might be full.

¶ Saint Philip and James.

¶ At Mattins.

The seconde lesson. Actes. viii. vnto. when the Apostles.

At

At the Communion.
At the Communion.

Ecce quam
bonum, psal.
cxxxiii.

BEholde, howe good and ioyfull a thyng it is: bre-
thren to dwell together in vnitie.

It is like the precious oyntment vpon the head,
that ran down vnto the beard: euen vnto Aarons
bearde, and went downe to the skirtes of his clothing.

Like the dewe of hermon: which fel vpon the hil of Si-
on.

For there the Lorde promised hys blessing: and lyfe for
euermore.

Glozy be to the father, and to the sonne: and to the holy
gost.

As it was in the begynnyng, is now, and euer shall be:
worlde without ende. Amen.

The Collect.

Almightie God, whome truely to knowe is everlasting
lyfe: Graunte vs perfectlye to knowe thy sonne Iesus
Christe, to be the way, the trueth, and the life, as thou haste
taught sainct Philip, and other the Apostles: Through Je-
sus Christe our Lorde.

The Epistle.

James, i.



James the seruaunt of god, and of the Lorde Je-
sus Christe, sendeth greeting to the twelue Tri-
bes which are scatered abroad. My brethren, count
it for an exceeding ioye, when ye fall into dyuerse
temptacions: Knowing this: that the trying of your fayth,
gendreth patience: and let patience haue her perfect worke,
that ye may be perfecte and sound, lacking nothing. If any
of you lacke wisdom, let hym aske of hym that geueth it:
euen God, whiche geueth to all men indifferentlye, and cal-
teth no man in the teeth, and it shall be geuen hym. But let
hym aske in fayth, and wauer not: for he that doubteth, is
like a waue of the sea, whiche is tost of the windes, and ca-
ried with violence. Neyther let that manne thinke, that he
shall receiue any thyng of the Lorde. A wauering mynded
manne, is vnstable in all his wayes. Let the brother which
is of

is of lowe degree, reioyce when he is exalted. Agayne, let him that is riche, reioyce when he is made lowe. For euen as the flower of the grasse, shall he passe awaye. For as the sunne ryseth with heate, and the grasse withereth, and his flower falleth away, and the beauty of the fashion of it perisheth: euen so shall the ryche manne perishe in his wayes. Happy is the man that endureth temptation: For when he is tryed, he shall receiue the crowne of lyfe, which the Lorde hath promised to them that loue hym.

The Gospell.

AND Jesus sayed vnto his disciples: let not youre heart be troubled. Ye beleue in God, beleue also in me. In my fathers house are many Mansions. If it were not so, I would haue tolde you. I goe to prepare a place for you. And if I goe to prepare a place for you, I will come againe and receiue you, euen vnto my selfe: that where I am, there may ye be also. And whither I goe, ye knowe, and the waye ye knowe. Thomas sayeth vnto him: Lorde, we knowe not whither thou goest. And howe is it possible for vs to knowe the waye? Jesus sayeth vnto him: I am the waye, & the trueth, & the lyfe: No man cometh vnto the father but by me: if ye had knowen me, ye had knowen my father also: And nowe ye knowe him, and haue seen him. Philip sayeth vnto him: Lorde shewe vs the father, and it sufficeth vs. Jesus sayeth vnto him: haue I been so long time with you, and yet haste thou not knowen me? Philip, he that hath seen me, hath sene my father, and howe sayest thou then, shewe vs the father? Beleuest thou not that I am in the father, & the father in me? The wordes that I speake vnto you, I speake not of my selfe: But the father that dwelleth in me, is he that doeth the workes. Beleue me that I am in the father, and the father in me. Or els beleue me for the workes sake. Verely, verely, I say vnto you: he that beleueth on me, the workes that I doe, thesame shall he doe also, and greater workes then these shall he doe, because I go vnto my father. And whatsoever ye aske in my name, that will I doe, that the father may be glorified by the sonne. If ye shall aske any thyng in my name, I will do it.

John. xiiii.

At the Communion
Saint Barnabe Apostle.
 At Wattyngs.

The seconde lesson. Actes. xiiii. vnto the ende.

Voce mea ad
 dominum.
 psal. cxlii.



I cryed vnto the Lorde with my voice: yea euen
 vnto the Lorde did I make my supplication.
 I powred out my complayntes before hym:
 and shewed him of my trouble.

When my spirite was in heauines, thou knewest my path: in the waye wherin I walked, haue they priuely layed a snare for me.

I looked also vpon my ryght hande: and see, there was no man that would knowe me.

I had no place to flye vnto: and no manne cared for my soule.

I cryed vnto thee, O Lord, and sayd: Thou art my hope and my portion in the lande of the liuyng.

Consider my complaynt: for I am brought very lowe.

O deliuer me from my persecutours: for they are to strong for me.

Wynng my soule out of prielson, that I maye geue thanks vnto thy name: whiche thing if thou wilt graunt me, then shall the righteous resorte vnto my company.

Glorie be to the father. &c.

As it was in the begynning. &c.

The Collect.

Lorde almighty, whiche haste indued thy holy Apostle Barnabas, with singuler gistes of thy holy gost: let vs not be destitute of thy manyfold gyftes, nor yet of grace to vse them alwaye to thy honoure and glory: Through Iesus Christe our Lorde.

The Epistle.

Actes. xi.



Euynge of these thynges came vnto the eares of the congregacion, whiche was in Hierusalem. And they sent furth Barnabas, that he should goe vnto Antioche. whiche when he came, and had seen the

the grace of God, was glad and exhorted them all, that with purpose of heart, they would continually cleave vnto the Lord. For he was a good man, and full of the holy gost and of fayth, and muche people was added vnto the Lord. Then departed Barnabas to Tarsus, for to seke Saul. And when he had found him, he brought him vnto Antioche. And it chaunced, that a whole yere they hadde theyr conuersacion with the congregacion there, & taught muche people, insomuche that the disciples of Antioche were the first that were called Christen. In those dayes came Prophetes from the cite of Hierusalem vnto Antioche. And there stode by one of them, named Agabus, and signified by the spirite, that there should be great dearth throughout all the worlde, which came to passe in the Emperoure Cladius dayes. Then the disciples, euery manne accordyng to his habilitie, purposed to send succoure vnto the brethren which dwelt in Jewry: which thing they also dyd, and sent it to the elders by the handes of Barnabas and Saul.

The Gospell.



This is my commaundement, that ye loue together, as I haue loued you. Greater loue hath no man, then this: that a man bestowe his lyfe for his frendes. Ye are my frendes, if ye doe whatsoever I commaunde you. Hencefurth call I you not seruantes, for the seruaunte knoweth not what his Lorde doeth. But you haue I called frendes: for all thinges that I haue heard of my father, haue I opened to you: ye haue not chossen me, but I haue chossen you, and ordayned you to goe and bryng furth fruite, and that your fruite should remayne: that whatsoever ye aske of the father in my name, he may geue it you. John. xv.

At Euen song.

The second lesson. Act. xv. (vnto) After certayne dayes.

Saint John Baptist.

Proper lessons at Mattyns.

The first lesson. Malach. iij. vnto the ende.

The second lesson. Mat. iij. vnto the ende.

R. ii.

Heare

At the Communion

Domine exs
audi. psal.
cxlviii.



Hear my prayer, O Lorde, and conside my
desyre: herken vnto me for thy trueth and
ryghteousnes sake.

And entre not into iudgemente with thy
seruaunte: for in thy sight shall no man ly-
uing be iustified.

For the eneiny hath persecuted my soule, he hath smitten
my lyfe downe to the ground: he hath layd me in the dark-
nes, as the men that haue been long dead.

Therfore is my spirite vexed within me: and my heart
within me is desolate.

Yet doe I remembre the time past, I muse vpon all thy
workes: yea I exercise my self in the workes of thy handes.

I stretche forth my handes vnto thee: my soule gaspeth
vnto thee, as a thristie lande.

Hear me, O Lord, and that soone, for my spirite wereth
faynt: hyde not thy face from me, lest I be lyke vnto them
that goe downe into the pitte.

O let me heare thy louyng kyndenesse betymes in the
mornyng, for in thee is my trust: shewe thou me the waye
that I should walke in, for I lift vp my soule vnto thee.

Delyuer me, O Lord, from myne enemyes: for I flye vn-
to thee to hyde me.

Teache me to doe the thing that pleaseeth thee, for thou
art my God: let thy louyng spirite leade me forth vnto the
lande of righteousness.

Quicken me, O Lorde, for thy names sake: and for thy
ryghteousnes sake bryng my soule out of trouble.

And of thy goodnes slay myne enemyes: and destroy all
them that bere my soule, for I am thy seruaunt.

Glozy be to the father. &c.

As it was in the beginnyng. &c.

The Collect.

A Lmyghtie God, by whose prouidence thy seruaunte
John Baptiste was wonderfully borne, and sente to
prepare the waye of thy sonne our sauour by preachyng
of penance: make vs so to folowe his doctrine and holy
lyfe, that we may truly repent according to his preaching,
and after his example constantly speake the trueth, boldly
rebuke

rebuke vice, and patiently suffer for the truethe sake;
through Iesus Churste our Lorde.

The Epistle.

BE of good chere my people, O ye Prophetes com-^{Esa. xl.}
fort my people, sayeth your God, comfort Ierusa-
lem at the heart, and tell her, that her trauayle is
at an ende, that her offence is pardoned, that she
hath receiued of the Lordes hand sufficiēt correcciō for al
her sinnes. A voyce cryeth in wildernes, prepare the way
of the Lorde in the wildernes, make straight the path for
our God in the deserte. Let all valleys be exalted, and e-
uery mountaine and hyll be layed lowe: whatso is croked,
let it bee made straight, and let the rough be made plaine
fieldes. For the glory of the Lorde shall appeare, and all
fleshe shall at once see it: for why, the mouth of the Lorde
hath spoken it. The same voice spake. Nowe cry. And the
Prophete answered: what shall I cry: that all fleshe is
grasse, & that all the goodlynes therfore is as the floure of
the fielde. The grasse is withered, the floure falleth away.
Euē so is the people as grasse, whē the breath of the Lord
bloweth vpon them. Neuerthelesse, whether the grasse
wyther, or that the floure fade away, yet the worde of our
God endureth for ever. Go vp vnto the hye hill (O Sion)
thou that bryngeest good tydinges, lift vp thy voyce with
power, O thou preacher Ierusalem: Lift it vp without
feare, and say vnto the cities of Iuda: Beholde your God:
beholde, the Lorde God shall come with power, and beare
rule with his arme. Beholde, he bryngeth his treasure
with him, and his workes go before him. He shall feede his
flocke lyke an heardman. He shall gather the lambes toge-
ther with his arme, and carye them in his bosome, and
shall kyndely entreate those that beare yong.

The Gospell.

A. iii.

Elizabethes

At the Communion

Luc. I.

Elizabethes tyme came that she should be deliue-
red, & she brought furth a sonne. And her neigh-
bours and her colyns heard howe the Lord had
shewed great mercy vpon her, & they reioysed with
her. And it fortunied that in the eight day they came to cir-
cuncise the childe: & called his name Zacharias, after the
name of his father. And his mother answered, & sayd: not
so, but he shalbe called John. And they sayd vnto her.
There is none in thy kynred y is named with this name.
And they made signes to his father, howe he would haue
him called. And he asked for wytyng tables, & wrote, say-
ing: his name is John. And they meruayled all. And his
mouth was opened immediatly, & his tongue also, and he
spake & prayled God. And feare came on al the that dwelt
nye vnto them. And all these sayinges were noysed abrode
throughtout all the hyll countrey of Iury, and al they that
heard the layd them vp in their heartes, saying: what ma-
ner of childe shall this be: And the hande of the Lorde
was with him. And his father Zacharias was filled with
the holy gost, and propheticd, saying: Prayled be the Lord
God of Israel, for he hath visited and redeemed his people.
And hath raised vp an horne of saluacion vnto vs, in the
house of his seruant Dauid. Euen as he promised by the
mouth of his holy Prophetes, which were sence the world
began. That we should be saued from our enemies, & from
the hand of all that hate vs. That he would deale merci-
fully with our fathers, & remembre his holy couenaunte.
And that he would performe the othe whiche he sware to
our father Abraham for to geue vs. That we deliuered out
of the handes of oure enemies, might serue him without
feare, all the dayes of our lyfe, in suche holines and righte-
ousnes as are acceptable before him. And thou child shalt
be called the Prophete of the highest, for thou shalt go be-
fore the face of the Lorde to prepare his wayes: to geue
knowledge of saluacion vnto his people for the remissio of
sinnes. Throught the tēdre mercy of our God, wherby the
day spring fro an hie hath visited vs. To geue light to the
that sate in darkenes & in the shadowe of death, to guide
our feete into the waye of peace. And the child grewe and
waxed strong in spirite, and was in wildernes till the day
came, when he should shewe himselfe vnto the Israelites.

C Propre

Proper lessons at Euenſong.

The firſt leſſon. Malach. iiii. vnto the ende.

The ſeconde leſſon. Mat. xiiii (vnto) when Jeſus heard.

Saint Peters Day.

At Mattins.

The ſeconde leſſon Act. iiii. vnto the ende.

At the Communion.



Blessed be the Lorde my strengthe: whiche teacheth my handes to warre, and my fingers to fight.

Benedictus
dominus

psal. cxliiii.

My hope and my fortresse, my castle, and delyuerer, my defender in whome I truste: whiche subdueth my people that is vnder me.

Lorde, what is man that thou hast suche respecte vnto him: or the sonne of man, that thou so regardest him?

Man is lyke a thing of noughte: his tyme passeth awaye lyke a shadowe.

Bowe thy heauens, O Lorde, and come doune: touche the mountaines and they shall smoke.

Caste furth the lightnyng, and teare them: shote out thyne arrowes and consume them.

Sende doune thyne hand from aboue: delyuer me and take me out of the great waters, fro the hande of straunge children.

Whose mouth talketh of vanitie: and their right hande is a right hande of wyckednes.

I wyll syng a newe song vnto thee, O God: and syng praises vnto thee vpon a ten stringed Lute.

Thou that geuest victorie vnto kynges: and hast deliuered Dauid thy seruant from the peryll of the sworde.

Saue me, and delyuer me from the hande of straunge children: whose mouthe talketh of vanitie, and their right hande is a right hande of iniquitie.

That our sonnes maye growe vp as the yong plantes: and that our daughters maye bee as the pollyshed corners of the temple.

That our garners may be full and plenteous with all maner of store: that our shepe may bring furth thousandes and ten thousandes in our stretes.

A. iiii.

That

At the Communion.

That our Oren maye be strong to labor, that there be no decay: no leadyng into captiuitie, and no complainyng in our stretes.

happy are the people that bee in suche a case: yea blessed are the people whiche haue the Lorde for their God.

Gloꝝy be to the father and to the sonne. &c.

As it was in the beginnyng. &c.

The Collect.

A mighty God, whiche by thy sonne Iesus Christ hast geuen to thy Apostle saincte Peter many excellent gifts, and comaundedst him earnestly to feede thy flocke: make wee beseeche thee, all bishops and pastors diligentely to preache thy holy woorde, and the people obediently to folowe the same, that they maye receyue the crowne of everlasting gloꝝy, throughe Iesus Christ our Lorde.

The Epistle.

Actes. xii.



In the same tyme Herode the kynge stretched furthe his handes to vere certaine of the congregacion. And he kylled James the brother of John with the sworde. And because he saw that it pleased the Jewes, he proceeded farther and tooke Peter also. Then were the dayes of swete breade. And when he had caught him, he put him in prison also, & deliuered him to foure quaternions of souldiers to be kept, entending after Easter to bring him furthe to the people. And Peter was kepte in prison, but prayer was made without ceassyng, of the congregacion vnto God for him. And when Herode would haue brought him out vnto the people, the same night slept Peter betwene two souldiers bounde with two chaynes: And the keepers before the doore, kepte the prison. And beholde, the angell of the Lord was there present, and a light shyned in the habitation. And he smote Peter on the syde, and stiered him vp, sayng: aryse vp quickly. And his chaynes fell of from his handes. And the angell sayd vnto him: gyꝝde thy selfe, and bynde on thy sandales. And so he dyd. And he sayth vnto him: cast thy garment about thee and folowe me. And he came out and folowed him, and wylt not that it was trueth whiche was

was done by the angell, but thought he had seen a vision. When they were past the first and the secōde watche, they came vnto the yron gate, that leadeth vnto the citie, which opened to them by the owne accorde. And they went out, and passed thoro we one strete, and furthwith the angel departed from him. And when Peter was come to himselfe, he sayd: now I knowe of a suertie that the Lord hath sent his angell, and hath delyuered me out of the hande of herode, and from all the waityng for of the people of the Jewes.

The Gospell.

When Jesus came into the coastes of the citie which is called Cesaria Philippi, he asked his Math. xvi. disciples, sayinge: whome do men say that I the sonne of man am? They sayde: some saye that thou art John Baptiste, some Helias, some Jeremias, or one of the noumbre of the prophetes. He sayeth vnto them: but whome say ye that I am? Simon Peter answered, and sayd: Thou art Christ the sonne of the lyuing God. And Jesus answered, and said vnto him: happy art thou Simon the sonne of Jonas, for fleshe and bloude hath not opened that vnto thee: but my father which is in heauen. And I say also vnto thee, that thou art Peter: and vpon this rocke I wyll buylde my congregacion. And the gates of hel shall not preuail against it. And I wil geue vnto thee the keyes of the kingdome of heauen. And whatsoeuer thou byndest in earth, shalbe bounde in heauen: and whatsoeuer thou locest in earth, shalbe loosed in heauen.

At Euen song.

The second lesson Act. iiii. Vnto the ende.

Saint Marye Magdalene

Praise the Lorde, O my soule: whyle I lyue wil I Lauda anima
mea. psal.
cxlyi. praise the Lorde, yea as long as I haue any beyng, I wil syng praises vnto my God.
O put not your trust in princes: nor in any childe of man,
R. v. for

At the Communion.

for there is no helpe in them.

For when the breath of man goeth furth, he shal turne againe to his yearth: and then all his thoughtes peryshe.

Blessed is he that hath the God of Jacob for his helpe: and whose hope is in the Lorde his God.

Whiche made heauen and yearth, the sea and all that therin is: whiche kepeth his promyse for euer.

Whiche helpeth them to right that suffre wrong: whiche fedeth the hungry.

The Lorde loceeth menne out of pryson: the Lorde geueth sight to the blynde.

The Lorde helpeth them vp that are fallen: the Lorde careth for the righteous.

The Lorde careth for the straungers, he defendeth the fatherles and wydowe: as for the waye of the vngodlye, he turneth it vp syde downe.

The Lordethy God, O Sion, shalbe kyng for euermore: and throughout all generations.

Glorie be to the father. &c. As it was in the. &c. Amen.

The Collet.

Mercyfull father geue vs grace, that we neuer presume to synne thorough the example of any creature, but if it shall chaunce vs at any tyme to offende thy diuyn maiestie: that then we may truely repent, and lament the same, after the example of Mary Magdalene, and by lyuely faithe obtaine remission of all our synnes: throughe the onely merites of thy sonne our sauour Christ.

The Epistle.

PROV. xxxi.

Who soeuer findeth an honest faithful woman, she is muche more worth then pearles. The heart of her husbände maye safely trust in her, so that he shall fall in no pouertie. She wyll do him good and not euyl, al the dayes of her lyfe. She occupieth woll and flaxe, and laboureth gladlye with her handes. She is lyke a marchauntes ship that bringeth her vitayles frō a farre. She is vp in the night season to prouyde meat for her household, and

and foode for her maydens. She considereth land and buyeth it, & with the fruite of her handes she planteth a vineyarde. She girdeth her loynes with strengthe, and coureth her armes. And if she perceyue that her huswifery doeth good, her candle goeth not out by nighte. She layeth her fingers to the spindle: and her hand taketh holde of the distaffe. She openeth her hande to the poore, yea she stretcheth furthe her handes to suche as haue nede. She feareth not that the colde of winter shall hurt her house, for all her housholde folkes are clothed with skarlet. She maketh her selfe fayre ornamentes, her clothyng is white silke and purple. Her husband is much set by in the gates, whē he sitteth among the rewlors of the lande. She maketh cloth of silke and selleth it, and deliuereth girdles vnto the marchaunt. Strength & honour is her clothing, and in the latter day she shall reioyce. She openeth her mouth with wisdom, and in her tongue is the lawe of grace. She looketh well to the wayes of her housholde: and eateth not her bread with ydlenes. Her children shall arise, and call her blessed: and her husbände shall make muche of her. Many daughters there be that gather riches together: but thou goeste aboue them all. As for fauour it is deceiptful, & beutie is a vayne thing: but a woman that feareth the Lorde, she is woorthy to be praised. Geue her of the fruite of her handes, and lette her owne woorkes prayse her in the gates.

The Gospell.

AND one of the phariseis desyred Jesus that he would eate with him. And he went into the phariseis house, and sate down to meate. And behold, a woman in that citie (whiche was a synner) as sone as she knew that Jesus sate at meate in the phariseis house, she broughte an Alabaster boxe of oyntemente, and stode at his feete behinde him weping, and began to walsh his feete with teares, and dyd wype them with the heares of her head, and kyssed hys feete, and anoynted them with the oyntment. when the pharisee (which had bidden him) saw that, he spake within himselfe, saying: if this man were a prophete

At the Communion.

a prophete, he woulde surely knowe who and what maner of woman this is that touched hym, for she is a synner. Iesus answered and sayde vnto him: Simon, I haue some what to say vnto thee. And he saide: Master, say on. There was a certayne lender whiche had twoe debtors, the one oughte hym fyue hundred pence, and the other fiftie. when they had nothyng to pay, he forgave them bothe. Tell me therfore, whiche of them will loue him mooste: Simon answered, and sayde: I suppose that he to whome he forgave mooste. And he saide vnto him: thou hast truely iudged. And he turned to the woman, and sayde vnto Simon: Seeste thou this woman: I entred into thy house, thou gauest me no water for my feete: but she hath washed my feete with teares, and wiped them with the heares of her head. Thou gaueste me no kisse: but she sence the tyme I came in, hath not ceased to kisse my feete. My head with oyle thou didste not anoynt, but she hath anointed my feete with oyntment. wherfore I say vnto thee: many synnes are forgiven her, for she loued much. To whome lesse is forgiven, the same doth lesse loue. And he said vnto her: thy synnes are forgiven thee. And they that sate at meate with him, began to say within them selues. who is this which forgaueth synnes also: And he sayde to the woman. Thy fayth hath saued thee: goe in peace.

C Saint James the Apostle.

Laudate do:
mi um de
celis psal.
cxlviii.



Prayse the Lorde of heauen: prayse hym in the heigth.

Prayse hym all ye Angels of his: praise him all his hoste.

Prayse hym Sunne and Moone: praise ye hym all ye starres and light.

Prayse him all ye heauens: and ye waters that be aboue the heauens.

Let them prayse the name of the Lorde: for (he spake the woorde, and they were made) he commaunded, and they were created.

He hath made them fast for ever and ever: he hath geuen them a lawe, whiche shall not be broken.

Prayse

Prayse the lord vpon the earth, ye dragons, and al depes.
fyer, and hayle, snowe and vapours, wynde and stozine:
fulfilling his woozde.

Mountaynes and all hilles: fruitfull trees and all Ceders.
Beastes and all cattel: woormes and feathered foules.

Kinges of the earth and all people: prynces and all the
Iudges of the worlde.

Younginen and maydens, olde men and children, prayse
the name of the lorde: for his name onely is excellent, and
his prayse aboue heauen and yearth.

He shall exalt the horne of his people, al his sainctes shall
prayse him: euen the children of Israel, euen the people that
serueth him.

Glorie be to the father. &c.

As it was in the beginning. &c.

The Collect.

Graunte, O mercifull God, that as thyne holy Apostle
James leauing his father and all that he had, without
delave, was obediēte vnto the calling of thy sonne Iesus
Christ, and folowed him: So we forsakyng all worldly and
carnal affections, may be evermore ready to folow thy com-
maundementes: through Iesus Christ our Lorde.

The Epistle.



In those dayes came prophetes from the cite of Actes. xli.
Jerusalem vnto Antioche. And there stode by
one of them, named Agabus, and sygnified by
the spirite, that there shoulde bee greate derthe
throughout all the worlde, which came to passe
in the Emperour Claudius dayes. Then the disciples, e-
uery man according to his habilitie, purposed to sende suc-
cour vnto the brethren which dwelt in Jewry, which thing
they also did, and set it to the elders, by the handes of Bar-
nabas and Saul. At the same tyme Herode the kyng stret- Actes. xlii.
ched furth his handes to bere certayn of the congregacion.
And he killed James the brother of John with the sweord.
And because he saw that it pleased the Jewes, he proceded
farther and toke Peter also.

The

At the Communion.

The Gospel.

Math. xx



Then came to hym the mother of Zebedes chyl dren, with her sonnes, wurshippynge hym, and desyring a certayne thyng of him. And he sayd vnto her: what wilt thou? She sayde vnto him: Graunt that these my two sonnes may sit, the one on thy right hand, and the other on thy left, in thy kyngdome. But Jesus answered, and sayde: ye wot not what ye aske. Are ye hable to drynke of the cup that I shal drinke of, and to be baptised with the baptisme that I am baptised with? They sayde vnto him: we are. He said vnto them: ye shal drinke in dede of my cup, & bee baptised with the baptisme that I am baptised with: but to sit on my right hande, and on my left, is not myne to geue: but it shall chaunce vnto them that it is prepared for of my father. And when the ten heard this, they disdayned at the two brethren. But Jesus called them vnto him, and sayde: ye knowe that the princes of the nations haue domination ouer them, and they that are great menne, exercise authoritie vpon them: It shal not be so among you. But whosoever will be greate among you, let hym be your minister: and whosoever will be chiefe among you, let hym bee your seruaunt. Even as the sonne of man came not to bee ministered vnto, but to minstre, and to geue hys life a redemption for many.

Saint Bartholomewe.

Non nobis
domine p[ro]p[ter]
exv.



Ot vnto vs (O Lorde) not vnto vs, but vnto thy name geue the prayse: for thy louyng mercie and for thy truthe sake.

wherfore shal the heathen say: where is now they? God?

As for our God he is in heauen: he hath done whatsoeuer pleased him.

Their Idoles are siluer and golde: even the worke of mens handes.

They haue mouthes and speake not: eyes haue they and see not.

They haue eares, and heare not: noses haue they and smell not.

They

At the Communion.

Fol. ciii.

They haue handes and handle not: feete haue they and walke not, neyther speake they through theyr throte.

They that make them are lyke vnto them: and so are all suche as put theyr truste in them.

But the house of Israell, truste thou in the Lorde: he is their succour and defence.

Ye house of Aaron put your trust in the Lord: he is their helper and defender.

Ye that feare the Lorde, trust ye in the Lorde: he is their helper and defender.

The Lorde hath bene mindeful of vs, and he shall blesse vs: euen he shall blesse the house of Israell, he shall blesse the house of Aaron.

He shall blesse them that feare the Lord: both small and great.

The Lorde shall increace you more and more: you and your children.

Ye are the blessed of the Lorde: whiche made heauen and yearth.

All the whole heanens are the Lordes: the yearth hath he geuen vnto the children of men.

The dead prayse not thee (O lorde): neither all they that goe do'wne into the silence.

But we will prayse the Lorde: from this time forth for euermore.

Glozy be to the father, and to the sonne. &c.

As it was in the beginning. &c. Amen.

The Collect.

O Almightye and euerlasting God, whiche haste geuen grace to thy Apostle Bartholomewe truelye to beleue and to preache thy woorde: graunt we beseehe thee, vnto thy Church, both to loue that he beleued, and to preache that he taught: through Christe our Lorde.

The Epistle.

By the handes of the Apostles were manye sygnes Actes, v.
and wonders shewed among the people. And they
were all together with one accorde in Salomons
porche,

At the Communion.

porche. And of other durst no man ioine himself to them: nevertheless the people magnified them. The nouber of them that beleued in the Lorde, both of men and weomen, grewe more and more: in so muche that they brought the sicke into the stretes, and layed them on beddes and couches, that at the least way the shadow of Peter, when he came by, might shadow some of them (and that they might all be deliuered from their infirmities.) There came also a multitude out of the cities rounde about, vnto Jerusalem, bryngyng sicke folkes, and them which were vexed with vncleane spirites. And they were healed euery one.

The Gospel.

Luc. xxii.



And there was a stryfe among them, whiche of them shoulde seme to bee the greateste. And he sayde vnto them: the kynges of nations reigne ouer them, and they that haue authoritie vpon them are called gracious Lordes: But ye shall not be so. But he that is greatest among you, shalbe as the younger: and he that is chiefe, shall be as he that doeth minister. For whether is greater he that sitteth at meate, or he that serueth? Is not he that sitteth at meate? But I am among you, as he that ministrereth. Ye are they, whiche haue bidden with me in my temptacions. And I appoynte vnto you a kingdome, as my father hath appoynted to me, that ye may eate and drinke at my table in my kingdome, and sit on seates iudgeing the twelue Tribes of Israell.

Saint Matthewe.

Mandate do:
mimum oms:
nes Gentes.
psal. cxvii.



Prayse the Lorde all ye heathen: prayse hym all ye nations.

For his merciful kindnes is euer more and more towarde vs: and the trueth of the Lord endureth for euer.

Glozy be to the father, and to the sonne: and to the holy gost.

As it was in the beginnyng, is now, and euer shall be: worlde without ende. Amen.

The

The Collect.

A Almighty God, which by thy blessed sonne diddest call Mathewe from the receipte of custome to be an Apostle and Euangelist: Graunt vs grace to forsake all covetous desires and inordinate love of riches, and to folowe thy sayed sonne Iesus Christ: who lyueth and reigneth. &c.

The Epistle.



Sing that we haue suche an office, euen as God II. Cor. iiii. hath had mercye on vs, we go not out of kynde, but haue cast from vs the clokes of vnhoneste, and walke not in craftines, neyther handle we the worde of God deceitfully, but open the trueth, & reporte our selues to every mans conscience in the syght of God. If our gospell be yet hid, it is hid among them that are lost, in whom the God of this worlde hath blinded the mindes of them whiche beleue not, lest the light of the gospell of the glory of Christe (whiche is the image of God) should shyne vnto them. For we preache not our selues, but Christe Iesus to be the Lorde, and oure selues youre seruauntes, for Iesus sake. For it is God that commaunded the light to shyne out of darkenes, whiche hath shyned in our heartes, for to geue the lyght of the knowledge of the glory of God, in the face of Iesus Christe.

The Gospel.



And as Iesus passed forth from thence, he sawe Math. ix. a man (named Mathewe) sitting at the receipt of custome, and he said vnto him: folow me. And he arose and folowed him. And it came to passe as Iesus sate at meate in his house: beholde, many Publicans also and sinners that came, sate downe with Iesus and his disciples. And when the Phariseis sawe it, they said vnto his disciples: why eateth your Maister with Publicanes and sinners? But when Iesus heard that, he saied vnto them: They that be strong nede not the phisicion, but they that are sicke. Goe ye rather and learne what that meaneth: I wil haue mercy, and not sacrifice, for I am not come to call the righteous, but synners to repentance.

D.i.

Sainte

At the Communion.
¶ Saint Michael and all Angels.

Laudate pnes
xi. psal. cxiii.

Prayse the Lorde (ye seruauntes) O prayse the name of the Lorde.
Blessed be the name of the Lorde : from this tyme furth for euermore.

The Lordes name is praysed: from the risynge vp of the Sunne, vnto the goynge downe of the same.

The Lorde is hye aboue all heathen : and his glory aboue the heauens.

who is lyke vnto the Lorde our God, that hath his dwellyng so hye: and yet humbleth hymselfe to beholde the thinges that are in heauen and earth:

He taketh vp the synple out of the dust : and lifteth the poore out of the myre.

That he may set him with the princes : euen with the princes of his people.

He maketh the baren woman to kepe house: and to be a ioyfull mother of children.

Glorie be to the father, and to the sonne. &c.

As it was in the beginning, is now, and euer. &c.

The Collect.

Euerlasting God, whiche haste ordained and constituted the seruices of all Angels and men in a wonderfull ordre : mercifully graunt that they whiche alwaye doe the service in heauen, may by thy appointiment succour and defende vs in earth: through Iesus Christe our Lorde. &c.

The Epistle.

Apoca. Xii.

There was a great battaile in heauen: Michael and his Angels fought with the Dragon, and the Dragon fought and his Angels, and preuailed not, neither was their place found any more in heauen. And the great Dragon, that olde serpent, called the deuill and Sathanas, was cast out, whiche deceiueth all the worlde. And he was cast into the earth, and his Angels were cast out also with him. And I heard a loude voyce, saying: in heauen is nowe made saluacion and strength, and the kyngdom of

of our God, and the power of his Christ. For the accuser of our brethren is cast downe, which accused them before our God day and night. And they ouercame him by the blood of the lambe, and by the word of their testimony, and they loued not their liues vnto the death. Therfore reioyce heauens, and ye that dwell in them. Woe vnto the inhabitours of the earth, and of the sea: for the deuill is come downe vnto you, which hath great wrath, because he knoweth that he hath but a shorte tyme.

The Gospel.



At the same time came the disciples vnto Jesus, saying: who is the greatest in the kyngdome of heauen? Jesus called a childe vnto hym, and sette hym in the myddest of them, and sayed: Verely I saye vnto you, excepte ye turne and become as children, ye shal not entre into the kyngdome of heauen. Whosoener therfore humbleth hymselfe as this childe, the same is the greatest in the kyngdome of heauen. And whosoener receyuech suche a childe in my name, receiuech me. But whoso doth offende one of these lytle ones whiche beleue in me, it were better for hym that a millstone were hanged aboute his necke, and that he were drowned in the depth of the sea. Woe vnto the worlde, because of offences: necessary it is that offences come: But woe vnto the manne, by whom the offence cometh. Wherefore, yf thy hande or thy foote hynder thee, cut him of, and cast it from thee. It is better for thee to entre into lyfe halt or maimed, rather then thou shouldest (hauing two handes or two fete) be cast into euerlasting fyre. And yf thine eye offende thee, plucke it out, and cast it from thee. It is better for thee to entre into life with one eye, rather then (hauing .ij. eyes) to be cast into hell fyre. Take hede that ye despise not one of these lytle ones. For I saye vnto you: that in heauen their Angels doe alwayes beholde the face of my father, whiche is in heauen.

Mat. xviii.

¶ Saint Luke euangelist.



By the waters of Babylon we sate downe & wept: when we remembred (thee O) Syon. As for our harpes we hanged them vp: vpon
D. ij. the

Super flumina
psal. cxxxvii.

At the Communion.

the trees that are therein.

For they that led vs away captiue, required of vs then a song and melodye in our heauines: sing vs one of the songes of Sion.

Howe shall we syng the Lordes song: in a straunge lande:

If I forget thee, O Ierusalem: let my ryght hande forget her cunning.

If I doe not remembre thee, let my tong cleaue to the rofe of my mouth: yea yf I preferre not Ierusalem in my mynth.

Remembre the chyldren of Edom, O Lorde, in the day of Ierusalem, howe they sayed: downe with it, downe with it euen to the grounde.

O daughter of Babylon, wasted with miserie: yea happye shall he be that rewardeth thee, as thou hast serued vs.

Blessed shall he be, that taketh thy chyldren: and throweth them against the stones.

Glozy be to the father, and to the sonne. &c.

As it was in the beginning, is now, and euer. &c.

The Collect.

A Almighty God whiche calledst Luke the phisicion, whose prayse is in the gospell, to be a phisicion of the soule: it may please thee by the holsome medicines of his doctrine, to heale al the diseases of oure soules, through thy sonne Iesus Christe oure Lorde.

The Epistle.

II. Timo. iiii.



Atche thou in all thinges, suffre afflictions, doe the worke throughe of an Euāgelist, fulfill thyne office vnto the vtmoste: be sobre. For I am now ready to be offred, and the tyme of my departing is at hand. I haue fought a good fyght, I haue fulfilled my course, I haue kept the faith. From hencefurth there is layed vp for me a crowne of righteousness, whiche the Lorde (that is a righteous iudge) shall geue me at that day: not to me only, but vnto all them also that loue his comming. Doe thy diligence, that thou mayst come shortly

Shortly vnto me. For Demas hath forsaken me, and loueth this presente worlde, and is departed vnto Thessalonica. Crescens is gone to Galacia, Titus vnto Dalmatia, only Lucas is with me. Take Marke and bring him with thee, for he is profitable vnto me for the ministracion. And Ty-chicus haue I sent to Ephesus: The cloke that I left at Troada with Carpus, when thou comnest, bring with thee, and the bookes, but specially the parchement. Alexander the coppersmith did me muche euill: the Lorde rewarde hym according to his dedes, of whom be thou ware also: For he hath greatly withstande our wordes.

The Gospel.

The Lorde appointed other seuentie (and two) also, ^{Luc. x.} and sente them two and two before hym into euery citie and place, whither he himselte woulde come. Therfore sayed he vnto them: the haruest is greate, but the labourers are fewe. Praye ye therfore the Lorde of the haruest, to sende furthe labourers into his haruest. Go your wayes: beholde, I sende you forth as laines among wolues. Beare no wallet, neyther scrip, nor shoes, and salute no man by the waye: into whatsoeuer house ye entre, fyist saye, peace be to this house. And yf the sonne of peace be there, your peace shal rest vpon him: if not, it shal returne to you againe. And in the same house tary styll, eatyng and drynkynge such as they geue. For the labourer is worthy of his reward.

Symon and Jude Apostles.



Prayse God in his holynes: prayse him in the ^{Laudate de-} firmament of his power. ^{minis.}

Prayse him in his noble actes: prayse hym ac- ^{Psal. cl.} cording to his excellent greatnesse.

Prayse hym in the sounde of the trumpet: prayse hym vpon the lute and harpe.

Prayse hym in the cymbales and daunce: prayse hym vpon the stringes and pipe.

Prayse him vpon the well tuned cymbales: prayse hym

O. iij.

vpon

At the Communion.

vpon the loud cymbales.

Let euery thyng that hath breth prayse the lord.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is now, and euer. &c.

The Collect.

A Almighty God, whiche hast builded the congregation vpon the foundation of the Apostles and prophetes, Jesu Christ hymselfe beyng the head corner stone: graunte vs so to bee ioyned together in vnitie of spirite by theyr doctrine, that we maye be made an holie temple acceptable to thee: through Jesu Christe oure Lorde.

The Epistle.

Jude. i.

Iudas the seruante of Jesu Christe, the brother of James: to them whiche are called and sanctified in God the father, & preserved in Jesu Christe: Mercy vnto you, and peace, and loue be multiplied. Beloued, when I gaue all diligence to wyte vnto you of the common saluation, it was nedefull for me to wyte vnto you, to exhort you that ye shoulde continuallye labour in the faith, whiche was once geuen vnto the saintes. For there are certain vngodly men craftely crept in, of whiche it was written afore tyme vnto suche iudgement. They turne the grace of our God vnto wantonnes, and denye God (which is the only lorde) and our lorde Jesus Christ. My minde is therfore to putte you in remembraunce, for as muche as ye once knowe this, howe that the lorde (after that he had deliuered the people out of Egypt) destroyed them whiche afterward beleued not. The Angels also whiche kept not their firste estate, but lefte their owne habitaciō, he hath reserued in euerlasting chaines vnder darknes, vnto the iudgement of the great daye: euen as Sodom and Gomor; and the Cities aboute them, whiche in like maner defiled themselves with fornicacion, and folowed straunge fleshe, are set furth for an example, and suffre the paine of eternall fyre: lykewise these being deceyved by dreames, defile the fleshe, despise rulers, and speake euell of them that are in auctoritie.

The



His commaunde I you, that ye loue together. Iohn. XV.
 If the world hate you, ye know that it hated me
 before it hated you. If ye were of the worlde, the
 world would loue this owne: howbeit, because
 ye are not of the worlde, but I haue chosen you
 out of the worlde, therfore the worlde hateth you. Remem-
 bre the worde that I sayed vnto you: the seruaunt is not
 greater then the lord. If they haue persecuted me, they will
 also persecute you. If they haue kepte my saying, they will
 kepe yours also. But all these thinges will they doe vnto
 you for my names sake, because they haue not knowen him
 that sente me. If I had not come and spoken vnto them,
 they shoulde haue had no synne: but nowe haue they no-
 thing to cloke their synne with all. He that hateth me, ha-
 teth my father also. If I had not done among them the
 workes whiche none other man did, they shoulde haue had
 no synne. But nowe haue they both seen and hated: not
 onely me, but also my father. But this happeneth that the
 saying myght be fulfilled that is written in theyr lawe.
 They hated me without a cause. But when the comforter
 is come, whom I will sende vnto you from the father, euen
 the spirite of trueth (whiche procedeth of the father) he shal
 testifie of me. And ye shall beare witnes also, because ye
 haue been with me from the beginning.

¶ All Sainctes.

Propre lessons at Mattyns.

The first lesson Sapt. iiii. vnto blessed is rather the Baren.
 The second lesson. Hebre xi. xii. Sainctes by fayth subdued
 vnto If ye endure chastising.

At the Communion.



Syng vnto the Lorde a newe song: let the con- Cantate do-
mino.
psal. CXliX.
 gregation of saynctes prayse hym.
 Let Israell reioyce in him that made him: and
 let the children of Sion be ioyfull in their kyng.
 Let them praise his name in the daunce: let them syng
 prayles vnto him with tabret and harpe.
 For the Lord hath pleasure in his people: and helpeth
 D. iiii. the

At the Communion.

the meke hearted.

Let the saintes be ioyfull with glozy: let them reioyce in their beddes.

Let the prayles of God be in their mouth: and a two edged sworde in their handes.

To be auenged of the heathen: and to rebuke the people.

To bynde their kinges in chaynes: and their nobles with lynkes of yron.

That they may be auenged of them, as it is written: suche honour haue all his Saintes

Glozy be to the father, and to the sonne. &c.

As it was in the beginning, is now, and euer. &c.

The Collect.

Almighty God, whiche haste knitte together thy electe in one Communion and felowship in the mysticall body of thy sonne Christe our Lorde: graunt vs grace so to folow thy holy Saintes in all vertues, and godly liuyng, that we maye come to those inspeakeable ioyes, whiche thou hast prepared for all them that vnfaynedly loue thee through Iesus Christe.

The Epistle.

Apoca. vii.

Behold, I John sawe an other Angel ascend from the rising of the Sunne, which had the seale of the liuing God, and he cryed with a loude voyce to the foure Aungels (to whom power was geuen to hurte the earth and the sea) saying: hurte not the earth neyther the sea, neyther the trees, tyll we haue sealed the seruauntes of our God, in theyr foreheades. And I heard the noubre of them which were sealed, and there were sealed an .C. and xliiii. M. of all the tribes of the children of Israell.
Of the tribe of Iuda were sealed xii. M.
Of the tribe of Ruben were sealed xii. M.
Of the tribe of Gad were sealed xii. M.
Of the tribe of Aser were sealed xii. M.
Of the tribe of Neptalim were sealed xii. M.
Of the tribe of Manasses were sealed xii. M.
Of the tribe of Symeon were sealed xii. M.

Of

Of the tribe of Reuy were sealed xii. **M.**
 Of the tribe of Machar were sealed xii. **M.**
 Of the tribe of Zabulon were sealed. xii. **M.**
 Of the tribe of Joseph were sealed xii. **M.**
 Of the tribe of Benjamin were sealed. xii. **M.**

After this I behelde, and loe, a great multitude (whiche no manne could nombre) of all nations, and people, and tongues, stode before the seate, and before the lambe, clothed with long white garmentes, and Palmes in theyr handes, and cried with a loude voyce, saying: saluacion be ascribed to him that sitteth vpon the seate of our god, and vnto the lambe. And all the Angels stode in the compasse of the seate, and of the elders, & of the foure beastes, and fell before the seate on their faces, & worshipped God, saying: Amen. Blessyng and glory, and wisdom, and thanks & honour, and power, and might be vnto our God for evermore. Amen.

The Gospell.

Iesus seing the people, wēt vp into the mountaine: Matth. v.
 and when he was set, his disciples came to hym, & after that he hadde opened his mouth, he taughte them, saying: Blessed are the poore in spirite, for theirs is the kyngdome of heauen. Blessed are they that moerne: for they shall receyue comfort. Blessed are the meke: for they shall receiue the enheritaunce of the earth. Blessed are they whiche hunger and thirst after righteousnes: for they shall be satisfied. Blessed are the mercifull: for they shall obtaine mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peace makers: for they shall be called the children of God. Blessed are they whiche suffre persecucion for righteousnes sake: for theirs is the kyngdome of heauen. Blessed are ye when men reuile you, and persecute you, and shall falsly saye all maner of euill sayinges against you for my sake: reioyce and be glad, for great is youre rewarde in heauen. For so persecuted they the Prophetes whiche were before you.

¶ Proper lessons at Euenlong.

The first lesson. Sapi. b. (vnto) His jealousy also.

The second lesson. Apoca. xix. (vnto) And I saw an Angell stand.

THE SUPPER

of the Lorde, and the holy Communion, commonly called the Masse.



So many as intende to bee partakers of the holy Communion, shall sygnifie their names to the Curate, ouer night: or els in the morning, afore the beginning of Massis, or immediately after.

And if any of those be an open and notorious euill liuer, so that the congregacion by hym is offended, or haue doon any wrong to his neighbours, by worde, or dede: The Curate shall cal hym, & aduertise hym, in any wise not to presume to the lordes table, vntill he haue openly declared hymselfe, to haue truly repented, and amended his former naughtie life: that the congregacion maie thereby be satisfied, whiche afore were offended: and that he haue recompensed the parties, whom he hath doon wrong vnto, or at the least bee in full purpose so to doe, as sone as he conueniently maie.

¶ The same ordre shall the Curate vse, with those betwixt whom he perceiuerh malice, and hatred to reigne, not suffering them to bee partakers of the Lordes table, vntill he knowe them to bee reconciled. And yf one of the parties so at variaunce, be content to forgeue from the botome of his hearte all that the other hath trespassed against him, and to make amendes, for that he hymselfe hath offended: and the other partie will not bee perswaded to a godly vnitie, but remayne still in his frowardnes and malice: The Minister in that case, ought to admit the penitent persone to the holy Communion, and not hym that is obstinate.

¶ Upon the daie, and at the time appointed for the ministracion of the holy Communion, the Priest that shall execute the holy ministry, shall put vpon hym the vesture appointed for that ministracion, that is to saye: a white Albe plain, with a vestment or Cope. And where there be many Priestes, or Deacons, there so many shall be ready to helpe the Priest, in the ministracion, as shall bee requisite: And shall haue vpon them lyke wyse, the bestures appointed for their ministry, that is to saye, Albis, with tunacles. Then shall the Clarke syng in Englishe for the office, or Introite, (as they call it) a psalme appointed for that daie.

The

The Communion.

The priest standyng humbly afore the middes of the Altar,
shall saie the Lordes prayer, with this Collect.



Almightie GOD, vnto whom all heartes bee
open, and all desyres knowen, and from whom
no secretes are hid: cleanse the thoughtes of our
heartes, by the inspiration of thy holy spirite:
that we may perfectly loue thee, and worthely
magnifie thy holy name: Through Christ our Lord. Amen.

Then shall he saie a psalme appointed for the introite: whiche
psalme ended, the priest shall saie, or els the Clerkes shall syng.

iiij. Lord haue mercie vpon vs.

iiij. Christ haue mercie vpon vs.

iiij. Lord haue mercie vpon vs.

Then the priest standyng at Goddes boorde shall begin.

Glory be to God on high.

The Clerkes.

And in yearth peace, good will towarde men.

We praise thee, we blesse thee, we worship thee, we glo-
rifie thee, wee geue thanks to thee for thy greate glory, O
Lord GOD heauenly kyng, God the father almightie.

O Lord the onely begotten sonne Iesu Christ, O Lord
GOD, Lambe of GOD, sonne of the father, that takest
awaye the synnes of the worlde, haue mercie vpon vs: thou
that takest awaye the synnes of the worlde, receyue our
praier.

Thou that sittest at the right hande of GOD the
father, haue mercie vpon vs: For thou onely art holy,
thou onely art the Lord. Thou onely (O Christ) with
the holy Ghoste, art moste high in the glory of God the fa-
ther. Amen.

Then the priest shall turne hym to the people and saie.

The Lord be with you.

The aunswere.

And with thy spirite.

The

The Priest.
Let vs praie.

Then shall folow the Collect of the daie, with one of the set wo
Collectes folowynge, for the kyng.



Almightie God, whose kingdom is ever-
lasting, and power infinite, haue mercie
vpon the whole congregaciō, and so rule
the heart of thy chosen seruaunt Edward
the sixt, our kyng and gouernour: that he
(knowynge whose minister he is) maye a-
boue all thinges, seke thy honour & glory,
and that we his subiectes (duely consydering whose aucto-
ritie he hath) maie faithfully serue, honour, & humbly obeye
hym, in thee, and for thee, according to thy blessed word, and
ordinaunce: Through Iesus Christe oure Lorde, who with
thee, and the holy ghost, liueth, and reigneth, euer one God,
worlde without ende. Amen.



Almightie and everlasting G O D, wee bee
taught by thy holy worde, that the heartes of
Kynges are in thy rule and gouernaunce, and
that thou doest dispose, and turne them as it
semeth best to thy godly wisdom: we humbly
beseeche thee, so to dispose and gouerne, the heart of Ed-
ward the sixt, thy seruaunt, our Kyng and gouernour,
that in all his thoughtes, wordes, and workes, he maye
euer seke thy honour and glory, and study to preserve thy
people, committed to his charge, in wealth, peace, and
Godlynes: Graunt this, O mercifull father, for thy dere
sonnes sake, Iesus Christ our Lorde. Amen.

The Collectes ended, the priest, or he that is appointed, shall
reade the Epistle, in a place assigned for the purpose, sayng.

The Epistle of saint Paule written in the
piter of to the.

Cha-

The Minister then shall reade the pistle. Immediately after the
Epistle ended, the priest, or one appointed to reade the Gospel,
shall saye.

The holy Gospel written in the

Chapiter of.
The

The Communion.

The Clarke and people shal aunswere.

Glozy be to thee, O Lorde.

The priest or deacon then shall reade the Gospel: After the Gospel ended, the priest shall begin.

I beleue in one God.

The Clarke shall syng the rest.

The father almightie maker of heauen and yearth, and of all thinges visibible, and inuisible: And in one Lorde Iesu Christ, the onely begotten sonne of God, begotten of his father before all worldes, God of God, light of light, very God of very God, begotten, not made, beeyng of one substance with the father, by whom all thinges were made, who for vs men, and for our saluacion, came downe from heauen, and was incarnate by the holy Ghost, of the Virgin Mary, and was made manne, and was Crucified also for vs vnder Poncius Pilate, he suffered, and was buried, and the thirde daie he arose again accordyng to the scriptures, and ascended into heaue, and sitteth at the right hande of the father: And he shall come again with glozy, to iudge both the quicke and the dead.

And I beleue in the holy ghost, the Lorde and geuer of life, who procedeth from the father and the sonne, who with the father and the sonne together, is worshipped and glorified, who spake by the Prophetes. And I beleue one Catholike and Apostolike Church. I acknolege one Baptisme, for the remission of synnes. And I loke for the resurrection of the deade: and the lyfe of the worlde to come. Amen.

After the Crede ended, shall folowe the Sermon or Homely, or some portion of one of the Homelies, as they shalbe hereafter deuised: wherein if the people be not exhorted to the worthy receyuing of the holy Sacrament of the bodye and bloude of our sauour Christ: then shall the Curate geue this exhortacion, to those that be minded to receyue the same.

Derely beloued in the Lord, ye that mynde to come to the holy Communion of the bodie & bloud of our sauour Christ, must consider what S. Paule writeth to the Corinthians, how he exhorteth all persones

sones diligently to trie and examine themselves, before they presume to eate of that breade, and drinke of that cup: for as the benefite is great, if with a truly penitēt heart, and liuely faith, we receyue that holy Sacrament: (for then we spiritually eate the fleshe of Christ, and drinke his bloude, then we dwel in Christ and Christ in vs, wee bee made one with Christ, and Christ with vs) so is the daunger great, yf we receyue the same vnworthely, for then wee become gyltie of the body and bloud of Christe our sauour, we eate and drinke our owne damnacion, not considering the Lordes bodye. we kyndle Gods wrathe ouer vs, we prouoke hym to plague vs with diuerse diseases, and sondery kindes of death. Therefore yf any here be a blasphemour, aduoucer, or bee in malice or enuie, or in any other greuous cryme (excepte he be truly sorry therefore, and earnestly mynded to leaue the same vices, and do trust hym selfe to bee reconciled to almighty God, and in Charitie with all the worlde) lette hym bewayle his synnes, and not come to that holy table, lest after the takyng of that most blessed breade: the deuyll enter into hym, as he dyd into Judas, to fyll hym full of all iniquitie, and brynge hym to destruction, bothe of body and soule. Judge therefore your selves (brethren) that ye bee not iudged of the lord. Let your mynde be without desire to synne, repent you truly for your synnes past, haue an earnest and lyuely faith in Christe our sauour, be in perfect charitie with all men, so shall ye bee mete partakers of those holy mysteries. And aboue all thynges: ye must geue moste humble and heartie thanks to God the father, the sonne, and the holy ghoste, for the redemption of the worlde, by the death and passion of our sauour Christe, both God and man, who did humble hym selfe euen to the death vpon the crosse for vs miserable synners, whiche laie in darknes and shadowe of death, that he myghte make vs the children of God, and exalte vs to euerlastyng life. And to thend that wee shoulde alwaye remembre the excedyng loue of oure master, and onely sauour Iesu Christe, thus dying for vs, and the innumerable benefites, whiche (by his precious bloudshedying) he hath obteigned to vs, he hath left in those holy Mysteries, as a pledge of his loue, and a continu-

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The Communion.

all remembraunce of thesame his owne blessed body, & precious bloud, for vs to fede vpon spiritually, to our endles comfort and consolacion. To him therfore with the father and the holy ghost, let vs geue (as we are most bounden) continual thanks, submitting our selves wholly to his holy will and pleasure, and studying to serue hym in true holines and righteousnes, all the dayes of our lyfe. Amen.

In Cathedral churches or other places, where there is daile Communion, it shal be sufficient to reade this exhortacion aboue written, once in a moneth. And in parish churches, vpon the weke dayes it may be lefte vsayed.

And if vpon the Sonday or holy daye, the people be negligent to come to the Communion: Then shall the Priest earnestly exhort his parishoners, to dispose themselves to the receiuing of the holy communion moze diligently, sayng these or like wordes vnto the.

DEre frendes, and you especially vpon whose soules I haue cure and charge, on next, I do intende by Gods grace, to offere to all suche as shalbe godlye disposed, the moste comfortable Sacrament of the body and bloud of Chryste, to be taken of them, in the remembraunce of his moste fruitfull and glorious Passion: by the whiche passion, we haue obteigned remission of our sinnes, and be made partakers of the kyngdom of heauen, whereof we bee assured and assertheigned, yf wee come to the sayde Sacrament, with heartie repentaunce for our offences, stedfast faith in Goddes mercye, and earnest minde to obeye Goddes will, and to offende nomore. Wherefore our duetie is, to come to these holy misteries, with moste heartie thanks to bee geuen to almighty GOD, for his infinite mercie and benefites geuen and bestowed vpon vs his vnworthie seruauntes, for whom he hath not onely geuen his body to death, and shed his bloude, but also doth boughsaue in a Sacrament and Mistry, to geue vs his sayed bodye and bloud to feede vpon spiritually. The whiche Sacrament being so Diuine and holy a thing, and so comfortable to them whiche receyue it worthilye, and so daungerous to them that wyll presume to take thesame vnworthely: My duetie is to exhorde you in the meane season, to

son, to consider the greatnes of the thing, and to serche and examine your owne consciences, and that not lyghtly nor after the maner of dissimulers with **G O D**: But as they whiche shoulde come to a moste Godly and heavenly Banquet, not to come but in the mariage garment required of God in scripture, that you may (so much as lieth in you) be founde worthe to come to suche a table. The waies and meanes therto is.

First that you be truly repentaunt of your former euill lyfe, and that you confesse with an vnfeined hearte to almighty God, youre synnes and vnkynndnes towardes his Maiestie committed, eyther by wyll, worde, or dede, infirmitie or ignoraunce: and that with inwarde sorowe and teares you bewaile your offences, and require of almighty god, mercie and pardō, promising to him (from the botome of your heartes) thaimendment of your former lyfe. And emonges all others, I am commaunded of God, especially to moue and exhorte you, to reconcile your selves to your neyghbours, whom you haue offended, or who hath offended you, putting out of your heartes all hatred and malice against them, and to be in loue and charitie with all the worlde, and to forgeue other, as you would that god should forgeue you. And yf any man haue doen wrong to any other: let hym make satisfaccion, and due restitution of all landes & goodes, wrongfully taken awaye or withholden, before he come to Goddes borde, or at the least be in full mynde and purpose so to do, assone as he is able, or els let hym not come to this holy table, thinking to deceiue God, who seeth all mennes heartes. For neyther the absolucion of the priest, can any thing auayle them, nor the receyuing of this holy sacrament doth any thyng but increase their dammacion. And yf there bee any of you, whose conscience is troubled and greued in any thing, lackyng comforte or counsaill, let hym come to me, or to some other discrete and learned priest, taught in the law of God, and confesse and open his sinne and grieve secretly, that he maie receiue suche ghostly counsaill, aduise, and comfort, that his conscience maye be releued, and that of vs (as of the Ministers of **G O D** and of the churche) he may receyue com-
for te

The Communion.

forte and absolucion, to the satisfaccion of his intnde, and auoyding of all scruple and doubtfulnes: requirynge suche as shalbe satisfied with a generall confession, not to be offended with thē that do vse, to their further satisfiynge, the auricular and secrete confession to the Prieste: nor those also whiche thinke nedefull or conuenient, for the quietnes of their owne consciences, particularly to open their sinnes to the Priest: to bee offended with them that are satisfied, with their humble confession to GOD, and the generall confession to the churche. But in all thinges to folowe and kepe the rule of charitie, and euery man to be satisfied with his owne conscience, not iudging other mennes mindes or consciences: where as he hath no warrant of Goddes word to thesame.

¶ Then shall folowe for the Offertory, one or mo, of these Sentences of holy scripture, to be song whyles the people dooe offer, or els one of them to be saied by the minister, immediatly afoze the offerynge.

- Math. v.** Let your light so shine before me, that they may see your good woorkes, and glorify your father which is in heauen.
- Math. vi.** Laie not vp for your selues treasure vpon the yearth, where the ruste and mothe dothe corrupte, and where theues breake through and steale: But laie vp for your selues treasures in heauen, where neyther ruste nor mothe dothe corrupt, and where theues do not breake through nor steale.
- Math. vii.** Whatsoeuer you woulde that menne shoulde doe vnto you, euen so do you vnto them, for this is the Lawe and the prophetes.
- Math. vii.** Not enery one that saileth vnto me, lord, lord, shall entre into the kyngdome of heauen, but he that dothe the will of my father whiche is in heauen.
- Luc. xix.** Zache stode furthe, and saied vnto the Lorde: beholde Lorde, the halfe of my goodes I geue to the poore, and yf I haue doen any wronge to any man, I restore foure folde.
- 1. Cor. ix.** who goeth a warfare at any tyme at his owne coste: who planteth a vineiarde, and eateth not of the fruite thereof: Or who fedeth a flocke, and eateth not of the milke of the flocke:

If we haue sown vnto you spirituall thinges, is it a great matter yf we shall reape your worldly thynges? 1. Cor. ix.

Doe ye not knowe, that they whiche minister aboute holy thynges, lyue of the Sacrifice: They whiche waite of the alter, are partakers with the alter: euen so hath the lord also ordained: that they whiche preache the Gospell, shoulde liue of the Gospell 1. Cor. ix.

He whiche soweth litle, shall reape litle, and he that soweth plenteously, shall reape plenteously. Let euery manne doe accordynge as he is disposed in his hearte, not grudgingly, or of necessitie, for God loueth a cherefull geuer. 11. Cor. ix.

Let him that is taughte in the woorde, minister vnto hym that teacheth, in all good thinges. Be not deceiued, GOD is not mocked. For whatsoeuer a man soweth, that shall he reape. Gala. vi.

While we haue tyme, let vs doe good vnto all men, and specially vnto them, whiche are of the housholde of fayth. Gala. vi.

Godlynes is greates riches, if a man be contented wyth that he hath: For we broughte nothing into the worlde, neither maye we cary any thing out. 1. Timo. vi.

Charge them whiche are riche in this worlde, that they bee ready to geue, and glad to distribute, laying by in store for themselves a good foundation, against the time to come, that they maie attaine eternall lyfe. 1. Timo. vi.

GOD is not vnrighteous, that he will forgette youre woorkes and labor, that proceedeth of loue, whiche loue ye haue shewed for his names sake, whiche haue ministered vnto the sainctes, and yet do minister. Hebre. vi.

To do good, and to distribute, forget not, for with such sacrifices God is pleased. Hebre. xiii.

Whoso hath this worldes good, and seeth his brother haue nede, and shutteth vp his compassion from hym, how dwelleth the loue of God in him? 1. Ihon. iii.

Geue almose of thy goodes, and turne neuer thy face from any poore man, and then the face of the lord shall not be turned awaye from thee. Toby. iiii.

See mercifull after thy power: if thou haste muche, geue plenteously, if thou hast litle, do thy diligence gladly to geue of that litle, for so gathereste thou thy selfe a good rewarde Toby. iiii.

The Communion.

in the daie of necessitie.

Prover Xix.

He that hath pitie vpon the poore, lendeth vnto the Lord: & loke what he laieth out, it shalbe paid him again.

Psal. xli.

Blessed be the man that prouideth for the sicke and neddy, the lord shall deliuer hym, in the tyme of trouble.

At here there be Clearkes, thei shal syng one, or many of the sentences aboue writte, accordyng to the length and shortnesse of the tyme, that the people be offeryng.

In the meane tyme, whyles the Clearkes do syng the Offertory, so many as are disposed, shall offer to the poore mennes boxe euery one accordyng to his habilitie and charitable mynde. And at the offeryng daies appoynted, euery manne and woman shall paie to the Curate, the due and accustomed offerynges.

Then so many as shalbee partakers of the holy Communion, shall tarye still in the quire, or in some conueniente placenth the quire, the men on the one side, and the women on the other syde. All other (that mynde not to receiue the said holy Communion) shall departe out of the quire, except the ministers and Clearkes.

Then shall the minister take so muche Breade and wyne, as shall suffice for the persons appoynted to receiue the holy Communion, laiyng the breade vpon the corporas, or els in the paten, or in some other comely thyng, prepared for that purpose: And puttynge þe wyne into the Chalice, or els in some faire or conueniente cup, prepared for that vse (if the Chalice wil not serue) puttynge thereto a litle pure and cleane water: And setting both the breade and wyne vpon the Alter: Then the Priest shall saye.

The Lorde be with you.

Answer.

And with thy spirite.

Priest.

Lift vp your heartes.

Answer.

We lift them vp vnto the Lorde.

Priest.

Let vs geue thanks to our Lorde God.

Answer.

It is mete and right so to do.

The Priest.



It is very mete, righte, and our bounden dutie that wee shoulde at all tymes, and in all places, geue thanks to thee, O Lorde, holy father, almighty euerlastyng God.

Here shall folowe the propre pface, accordyng to the tyme (if there bee any specially appoynted) or els immediatly shall folowe. Therfore with Angelles. &c.

PROPRE

Prefaces.

Upon Christmas daie.



Because thou diddeste geue Jesus Christe, thyne onely sonne to be borne as this daie for vs, who by the operacion of the holy ghoſte, was made very man, of the substance of the Virgin Mary hys mother, & that without spotte of sinne, to make vs cleane from all sinne. Therfore. &c.

Upon Easter daie.



But chiefly are we bounde to praise thee, for the glorious resurreccion of thy sonne Jesus Christe, our Lorde, for he is the very Pascall Lambe, whyche was offered for vs, and hath taken awaye the synne of the worlde, who by his death hath destroyed death, and by his risyng to life againe, hath restored to vs euerlastyng lyfe. Therefore. &c.

Upon the Ascencion daie.



Through thy moſte dere beloued sonne, Jesus Christe our Lord, who after his moſte glorious resurreccio, manifestly appered to all his disciples, and in theyr sight ascended vp into heauen, to prepare a place for vs, that where he is, thither mighte we also ascende, and reigne with hym in glory. Therfore. &c.

Upon Whitsondaye.



Throughe Jesus Christe our Lorde, accordyng to whose moſte true promise, the holy Ghoſte came doune this daie from heauen, with a sodaine great sounde, as it had been a mightie wynde, in the lykenes of fiery toungeſ, lightyng vpon the Apostles, to teache them, and to leade them to all truethe, geuyng them bothe

P.iii. the

The Communion.

the gifte of diuerse languages, and also boldnes wyth feruente zeale, constantly to preache the Ghospell vnto all nations, whereby we are brought out of darkenes and error, into the cleare light and true knowledge of thee, and of thy sonne Iesus Christ. Therfore. &c.

¶ Upon the feast of the Trinitie.



It is very meete, righte, and our bounden duetie, that we should at all tymes, and in all places, geue thanks to thee, O Lorde almighty, everlastyng God, which arte one God, one Lorde, not one onely person, but three persones in one substance: For that whiche we beleue of the glorye of the father, thesame we beleue of the sonne, and of the holy ghoſte, without any difference, or inequalitye: whom the Angels. &c.

After whiche pſeface ſhall folowe immediately.

Therfore with Angels and Archangels, and with all the holy companye of heauen: we laude and magnifye thy glorious name, evermore praiſing thee, and ſayinge: Holy, holy, holy, Lorde God of Hoſtes: heauen and earth are full of thy glory: Glanna in the higheſte. Blessed is he that cometh in the name of the Lorde: Glory to thee, O lorde, in the higheſt. This the Clearkes ſhall alſo ſyng.

¶ When the Clearkes haue dooen ſyngyng, then ſhall the Prieſt, or Deacon, turne hym to the people and ſaye.

Let vs praiſe for the whole ſtate of Chriſtes church.

¶ Then the Prieſt turnyng hym to the Altar, ſhall ſaye or ſyng, playnly and diſtinctly, this prayer folowyng.



Almighty and everliuyng God, whiche by thy holy Apoſtle haſte taught vs to make prayers and ſupplications, and to geue thanks for all menne: we humbly beſeche thee moſte mercifully to receiue theſe our prayers: whiche we offer vnto thy diuine Maieſtie, beſeching thee to inſpire continually the vniuerſal church, with the ſpirite of trueth, vnitie and con corde: And graunt that all they that doe confeſſe thy holye name, maye agre in the trueth of thy holye worde, and liue in vnitie and godly loue. Speciallye wee beſeche thee to ſaue and defende thy ſeruaunte, Edward
our

our Kynge, that vnder him we maye be Godly and quietely gouerned. And graunte vnto his whole counsaile, and to all that bee put in authoritie vnder hym, that they maye truely and indifferently minister iustice, to the punishment of wickednesse and vice, & to the maintenaunce of Goddes true religion and vertue. Geue grace (O heauenly father) to all Bishoppes, Pastors, and Curates, that they maie bothe by their life and doctrine, set furthe thy true & liuely worde, and rightely and duely administer thy holye Sacramentes. And to all thy people geue thy heauenly grace, that with meke hearte and due reuerence, they may heare and receiue thy holy worde, truely seruyng thee in holynes and righteousnes, all the dayes of their lyfe. And wee moste humbly beseeche thee of thy goodnes (O Lorde) to counforte and succoure all them, whyche in thys transytory life bee in trouble, sorowe, nede, sycknes, or any other aduersitie. And especially wee commend vnto thy mercifull goodnes, thys congregation whyche is here assembled in thy name, to celebrate the commemoration of the most glorious death of thy sonne: And here we do geue vnto thee moste high praise, and hartie thanks, for the wonderfull grace and vertue, declared in all thy saintes, from the begynninge of the worlde: And chiefly in the glorious and most blessed virgin Mary, mother of thy sone Iesu Christ our Lord and God, & in the holy Patriarches, Prophetes, Apostles, and Martirs, whose examples (O Lorde) and stedfastnes in thy faythe, and keepyng thy holye commaundementes, graunte vs to folowe. We commend vnto thy mercye (O Lord) all other thy seruauntes, which are departed hence from vs, with the signe of faythe, and now we do reste in the slepe of peace: Graunte vnto them, we beseeche thee, thy mercy, and everlastyng peace, and that at the daie of the generall resurrection, we and all they which bee of the mysticall body of thy sonne, may altogether bee set on his right hand, and heare that his most ioyfull voice: Come vnto me, O ye that be blessed of my father, and possesse the kingdome, whiche is prepared for you, from the begynning of the worlde: Graunt this, O father, for Iesus Christes sake, our onely mediatour and aduocate.

The Communion.

O God heavenly father, whiche of thy tender mercie, diddeste geue thine only sonne Iesu Christ, to suffer death vpon the crosse for our redemption, who made there (by his one oblation once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sinnes of the whole worlde, and did institute, and in his holy Ghospell commaunde vs, to celebrate a perpetuall memorie, of that his precious death, vntill his coming againe: heare vs (O mercifull father) we beseeche thee: and with thy holy spirit and worde vouchsafe to bless and sanctifie these thy gyftes, and creatures of breade and wyne, that they maye be vnto vs the bodye and blood of thy moste dearly beloued sonne Iesus Christe. who in the same nyghte that he was betrayed: tooke breade, and when he had blessed, and geuen thanks: he brake it, and gaue it to his disciples, saynge: Take, eate, this is my bodye whiche is geuen for you: do this in remembraunce of me.

Here the
priest must
take the
bread into
his handes,

Like wyse after supper he toke the cuppe, and when he had geuen thanks, he gaue it to them, sayng: Drynke ye all of this, for this is my blood of the newe Testament, whiche is shed for you and for many, for remission of sinnes: do this as oft as you shall drinke it, in remembraunce of me.

Here the
priest shall
take the
cuppe into
his handes.

These wordes before rehersed are to be said, turning still to the Altar, without any eleuacion, or turning the Sacrament to the people.



Wherefore, O Lorde and heavenly father, according to the Institucion of thy dearly beloued sonne, our sauoure Iesu Christe, we thy humble seruantes doe celebrate, and make here before thy diuine Maiestie, with these thy holy gyftes, the memorie whiche thy sonne hath willed vs to make: hauing in remembraunce his blessed passion, mightie resurrection, and glorious ascencion, renderynge vnto thee moste heartye thanks, for the innumerable benefytes procured vnto vs by the same, entyrelly desyringe thy fatherly goodnes, mercifully to accepte thys our Sacrifice of praise and thanks geuinge: moste humbly beseeching thee to graunte, that by the merites and death of thy sonne Iesu Christ, and through faith in his blood, wee and all thy whole

whole church, may obteigne remission of our sinnes, and al
other benefites of his passion. And here wee offere and pre-
sent vnto thee (O Lord) oure selfe, oure soules, and bodies,
to be a reasonable, holy, and lively sacrifice vnto thee: hum-
bly beseeching thee, that whosoener shalbee partakers of
thys holy Communion, maye worthely receiue the moste
precious body and bloude of thy sonne Iesus Christe: and
bee fulfilled with thy grace and heavenly benediction, and
made one bodye with thy sonne Iesu Christe, that he maye
dwell in them, and they in hym. And although we be vn-
worthy (through our manyfolde synnes) to offere vnto thee
any Sacrifice: Yet we beseeche thee to accepte this our
bounden duetie and seruice, and commaunde these our
prayers and supplications, by the Ministry of thy holy
Angels, to be brought vp into thy holy Tabernacle before
the syght of thy diuine maiestie: not wayning our merites,
but pardoning our offences, through Christe our Lorde,
by whom, and with whom, in the vnitie of the holy Ghost:
all honour and glory, be vnto thee, O father almightie,
world without ende. Amen.

Let vs praye.

AS our sauour Christe, hath commaunded and
taught vs, we are bolde to saye. Our father
whiche art in heauen, halowed be thy name.
Thy Kyngdome come. Thy wyll be doen in
yearth, as it is in heauen. Geue vs this daye our dayly
breaue. And forgeue vs our trespases, as wee forgeue them
that trespasse against vs. And leade vs not into tempta-
tion.

The answer.

But deliuer vs from euill. Amen.

Then shall the priest saye.

The peate of the Lorde be alwaye with you.

The Clarke.

And with thy spirite.

The Priest.

Christ our Paschal labe is offred vp for vs, once for al,
when he bare our sinnes on his body vpo the crosse,
for he is the very lambe of God, that taketh away
the

The Communion.

the sinnes of the worlde: wherfore let vs kepe a ioyfull and holy feast with the Lorde.

Here the prieste shall turne hym towarde those that come to the holy Communion, and shall saye.



You that do truly and earnestly repent you of your synnes to almightie God, and be in loue and charitie with your neighbours, and entende to leade a newe life, folowynge the comaundementes of God, and walkyng from hencefurth in his holy wayes: drawe nere and take this holy Sacrament to your comforte, make your humble confession to almightie God, and to his holy churche here gathered together in his name, mekely knelyng vpon your knees.

Then shall this generall Confession bee made, in the name of all those that are minded to receyue the holy Communion, either by one of them, or els by one of the ministers, or by the Prieste hymselfe, all kneeling humbly vpon their knees.



Almightie GOD, father of oure Lord Iesus Christ, maker of all thynges, iudge of all menne, we knowlege and bewaile our manifold sinnes and wyckednes, whiche we from tyme to tyme, most greuously haue committed, by thoughte, woorde and dede, agaynste thy diuine maiestie, prouokynge moost iustely thy wrath and indignacion agaynste vs: we do earnestly repent, and be hartely sorry for these oure misdoinges, the remembraunce of them is greuous vnto vs, the burthe of them is intollerable: haue mercie vpon vs, haue mercie vpon vs, mooste merciful father, for thy sonne our Lorde Iesus Christes sake, forgeue vs all that is past, and graunt that we may euer hereafter, serue & please thee in newnes of lyfe, to the honour and glory of thy name: Through Iesus Christe our Lorde.

Then shall the Prieste stande vp, and turning hymselfe to the people, say thus.



Almightie GOD our heauenly father, who of his great mercie, hath promysed forgeuenesse of synnes to all them, whiche with heartye repentance and true fayth, turne vnto hym: haue mercy vpon you,

you, pardon and delyuer you from all youre sinnes, confirme and strengthen you in all goodnes, and bring you to euerlasting lyfe : through Iesus Christ our Lord . Amen.

Then shall the Priest also saye.

Hear what comfortable woordes our sauour Christ sayeth, to all that truely turne to him.

Come vnto me all that trauell and bee heauy laden, and I shal refreshe you. So God loued the worlde that he gaue his onely begotten sonne, to the ende that all that beleue in hym, shoulde not perishe, but haue lyfe euerlastyng.

Hear also what saint Paul sayeth.

This is a true saying, and worthie of all men to bee receyued, that Iesus Christe came into this worlde to saue sinners.

Hear also what saint John saith.

If any man sinne, we haue an aduocate with the father, Iesus Christe the righteous, and he is the propiciation for our sinnes.

Then shall the Priest turnyng him to gods boord kuele do'wn, and say in the name of all them, that shall receyue the Communion, this prayer folowing.



We do not presume to come to this thy table (O mercifull lord) trusting in our owne righteousness, but in thy manifold and great mercies: we be not worthy so much as to gather vp the croumes vnder thy table, but thou art the same lord whose propertie is alwayes to haue mercie: Graunt vs therefore (gracious lord) so to eate the fleshe of thy dere sonne Iesus Christ, & to drinke his blood in these holy Mysteries, that we may continually dwell in hym, and he in vs, that oure synful bodyes may bee made cleane by his body, and our soules washed through his most precious blood. Amen.

Then shall the Prieste firste receiue the Communion in both kindes himselfe, and next deliuer it to other Ministers, yf any be there presente (that they may bee ready to helpe the chiefe Minister) and after to the people.

And when he deliuereth the Sacramente of the body of Christe, he shall saye to euery one these woordes.

The

The Communion.

The body of our Lorde Iesus Christ which was geuen for thee, preserve thy bodye and soule vnto everlasting lyfe.

And the Minister deliuering the Sacrament of the bloud, and geuing euery one to drinke once and no more, shall saye.

The bloud of our Lord Iesus Christe whiche was shed for thee, preserve thy bodye and soule vnto everlasting lyfe.

If there be a Deacon or other Priest, then shall he folowe with the Chalice: and as the priest ministreth the Sacrament of the body, so shall he (for more expedition) minister the Sacrament of the bloud, in fourme befoze wrytten.

In the Communion tyme the Clerkes shall syng.

ii. O lambe of god that takeste away the synnes of the worlde: haue mercie vpon vs.

O lambe of god that takeste away the synnes of the worlde: graunt vs thy peace.

Beginning so soone as the Prieste doeth receyue the holy Communion: and when the Communion is ended, then shall the Clerkes syng the post Communion.

Sentences of holy scripture, to be sayd or song every daye one, after the holy Communion, called the post Communion

Matth. xvi.

If any man will folowe me, let him forsake hymselfe, and take vp his crosse and folowe me.

Mat. xiii.

Whosoever shall indure vnto thende, he shall be saved.

Luc. i.

Praised be the Lorde god of Israell, for he hath visyted and redeemed his people: therefore let vs serue hym al the dayes of our lyfe, in holines and righteousnes accepted befoze hym.

Luc. xii.

Happie are those seruauntes, whome the Lorde (when he cummeth) shall fynde wakynge.

Luc. xii.

Be ye readye, for the sonne of manne wyll come, at an hower when ye thinke not.

Luc. xxi.

The seruaunte that knoweth hys maisters wyll, and hath not prepared hymselfe, neyther hath doen accordyng to his will, shall be beaten with many stripes.

John. iiii.

The howre cummeth and now it is, when true worshippers shall worshipping the father in spirite and trueth.

John. v.

Beholde, thou art made whole, sinne no more, lest any worse thing happen vnto thee.

If ye

If ye shall continue in my worde, then are ye my very disciples, and ye shall knowe the trueth, and the trueth shall make you free. John. viii.

While ye haue lighte, beleue on the lyght, that ye may be the children of light. John. xii.

He that hath my commaundementes, and kepeth them, the same is he that loueth me. John. xiii.

If any man loue me, he will kepe my worde, and my father will loue hym, and we will come vnto hym, and dwell with hym. John. xiii.

If ye shall abyde in me, and my worde shall abyde in you, ye shall aske what ye will, and it shall bee doen to you. John. xv.

Herein is my father glorified, that ye beare muche fruite, and become my disciples. John. xv.

This is my commaundement, that you loue together as I haue loued you. John. xv.

If God be on our syde, who can be against vs? whiche did not spare his owne sonne, but gaue hym for vs all. Roma. viii.

Who shall lay any thing to the charge of Goddes chosen? it is GOD that iustifyeth, who is he that can condemne? Roma. viii.

The nyght is passed, and the day is at hande, let vs therefore caste away the dedes of darkenes, and put on the armour of light. Roma. xiii.

Christe Iesus is made of GOD, vnto vs wisdom, and righteousness, and sanctifying, and redemption, that (according as it is written) he whiche reioyeth shoulde reioyce in the Lorde. i. Corin. i.

Knowe ye not that ye are the temple of GOD, and that the spirite of GOD dwelleth in you? yf any manne defile the temple of GOD, him shall God destroy. i. Corin. iii.

Ye are derely bought, therefore glorifie God in your bodies, and in your spirites, for they belong to God. i. Cor. vi.

Be you folowers of God as deare children, and walke in loue, euen as Christe loued vs, and gaue hymselfe for vs an offering and a Sacrifice of a sweete sauoure to God. Ephes. v.

Then the Priest shall geue thanks to God, in the name of all them that haue communicated, turning hym first to the people, and saying,

The

The Communion.

The Lorde be with you.

The aunswere.

And with thy spirite.

The priest.

Let vs pray.



Almightie and everlyving G O D, we moſte hartely thake thee, for that thou haſt bouchſafed to feede vs in theſe holy Miſteries, with the ſpirituall foode of the moſte precious body & bloud of thy ſonne, our ſauour Jeſus Chriſt, and haſt aſſured vs (duely receyuing the ſame) of thy fauour and goodnes toward vs, and that we be very membres incorporate in thy Miſtical bodye, whiche is the bleſſed companie of all faithfull people: and heyes throughe hope of thy everlaſting kingdome, by the merites of the moſte precious death and paſſion, of thy deare ſonne. we therefore moſte humbly beſeche thee, O heauenly father, ſo to aſſiſt vs with thy grace, that we may cōtinue in that holy felowſhip, and doe all ſuche good woorkes, as thou haſt prepared for vs to walke in: through Jeſus Chriſte our Lorde, to whom with thee, and the holy goſte, bee all honour and glory, world without ende.

Then the Prieſt turning hym to the people, ſhall let them depart with this bleſſing.

The peace of G O D (which paſſeth all vnderſtandynge) kepe your heartes and mindes in the knowledge and loue of G O D, and of his ſonne Jeſus Chriſt our lorde. And the bleſſing of God almightie, the father, the ſonne, & the holy goſt, be emonges you, and remayne with you alway.

Then the people ſhall aunſwere.

Amen.

Where there are no clearkes, there the Prieſt ſhall ſay all thynges appointed here for them to ſyng.

When the holy Communion is celebrate on the woorkeday, or in priuate howſes: Then may be omitted, the Gloria in excelsis, the Crede, the Homely, and the exhortacion, beginning.

Dearely beloued. &c.

Collectes to be ſayed after the Offertory, when there is no Communion, euery ſuche day one.

Aſſiſt



Assist vs mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy seruantes, toward the attainment of euerslasting saluacion, that enioyng al the chaunges and chaunces of this mortal life, thei maye ever bee defended by thy mooste gracious and readye helpe: throughe Christe our Lorde. Amen.

O Almighty Lorde and enerlyuyng GOD, vouchesafe, we beseeche thee, to direct, sanctifye, and gouerne, bothe our heartes and bodies, in the wayes of thy lawes, and in the woorkes of thy commaundementes: that through thy most mightie protection, both here and ever, we may be preserved in body and soule: Through our Lorde and sauour Iesus Christe. Amen.

Graunt we beseeche thee almighty god, that the wordes whiche we haue hearde this day with oure outwarde eares, may throughe thy grace, bee so grafted inwardly in our heartes, that they may bryng forth in vs, the fruite of good lyuyng, to the honoure and prayse of thy name: Through Iesus Christe our Lorde. Amen.

PReuent vs, O lorde, in all our doinges, with thy most gracious fauour, and further vs with thy continuall helpe, that in al our woorkes begonne, continued, and ended in thee: we may glorifye thy holy name, and finally by thy mercy obtaine euerslasting lyfe: Through. &c.

Almighty God, the fountayn of all wisdome, whiche knowest our necessities beefore we aske, and our ignorance in asking: we beseeche thee to haue compassion vpon our infirmities, and those thynges whiche for our vnworthines we dare not, and for our blyndnes we cannot aske, vouchsaue to geue vs for the worthines of thy sonne Iesu Christe our Lorde. Amen.



Almighty god, whiche hast promised to heare the petitions of them that aske in thy sonnes name, we beseeche thee mercifully to incline thyne eares to vs that haue made nowe our prayers and supplications vnto thee: and graunte that those thynges whiche we haue
faythfullye

The Communion.

faythfullye asked accordyng to thy will, maye effectually be obteyned to the reliefe of oure necessitie, and to the setting forth of thy glorie: Through Jesus Christe our Lorde.

For rayne.



God heavenly father, whiche by thy sonne Jesu Christ, haste promised to all the that seke thy kingdom, & the righteousnes therof, al thinges necessary to the bodely sustenance: send vs (we beseeche thee) in this our necessitie, suche moderate rayne and Showers, that we may receiue the fruites of the earth, to our comfort and to thy honor: Through Jesus Christ our Lorde.

For fayre wether.



Lorde God, whiche for the sinne of manne, didst once drowne all the worlde, excepte eighte persons, and afterwarde of thy great mercye, didste promise neuer to destroy it so agayn: we humbly beseeche thee, that although we for oure iniquities haue woorthelye deserved this plague of rayne and waters, yet vpon our true repentance, thou wilt sende vs suche wether wher by we maye receiue the fruites of the earth in due season, and learne bothe by thy punishmente to amende our liues, and by the grauntinge of our petition, to geue thee prayse and glorie: Through Jesu Christ our Lorde.

¶ Upon wednesdaies & frydaies, the English Letany shalbe saied or songe in all places, after suche forme as is appoynted by the kynges maiesties Injunctions: Or as is or shall be otherwise appoynted by his highnes. And though there be none to communicate with the Priest, yet these dayes (after the Letany ended) the Priest shall put vpon him a playn Albe or surplesse, with a cope, and saye all thinges at the Altare (appoynted to bee sayde at the celebration of the lordes supper) vntill after the offertory. And then shall adde one or two of the Collectes aforewritten, as occasion shall serue by his discrecion. And then turnyng him to the people shall let them departe, with the accustomed blessing.

And the same order shal be vsed all other daies, whensoever the people bee customably assembled to praye in the churche, and none disposed to communicate with the Priest.

A yketwyle

Lykewyle in Chappelles annexed, and all other places, there shalbe no celebracion of the Lordes supper, excepte there be some to communicate with the priest. And in suche Chappelles annexed where the people hath not been accustomed to pay any holy bread, there they must either make some charitable prouision for the be-ryng of the charges of the Communion, or els (for receyuyng of thesame) resort to their parishe Church.

For auoydyng of all matters and occasion of discencion, it is mete that the bread prepared for the Communion, be made throughe all this realme, after one sorte and fashyon: that is to say, vnleauened, and rounde, as it was afore, but without all maner of pryncle, and some thing more larger and thicker then it was, so that it may be aptly deuided in diuers peces: and euery one shall be deuided in two peces, at the leaste, or more, by the discrecion of the minister, and so distributed. And men must not thinke lesse to be receyued in parte, then in the whole, but in eche of them the whole body of our sauoure Jesu Chyste.

And forsomuche as the Pastours & Curates within this realme, shall continually fynde at theyr costes and charges in their cures, sufficient bread and wine for the holy Communion (as oft as their Parishioners shalbe disposed for their spirituall comfote to receiue thesame) it is therfore ordeined, that in recompence of such costes and charges, the Parishioners of euery Parish shall offre euery Sondag, at the tyme of the Offertory, the iust valour and pryce of the holy lofe (with all suche money, and other thinges as were wont to be offered with thesame) to the vse of their Pastours and Curates, and that in suche orde and course, as they were wont to fynde and paye the sayed holy lofe.

Also that the receyuyng of the Sacramente of the blessed body and bloud of Chyste, may be most agreable to the institution thereof, and to the vse of the primatiue Church: In all Cathedrall and Collegiate Churches, there shal alwayes some Communicate with the priest that ministrerh. And that thesame maye be also obserued euery where abrode in the countrey: Some one at the leaste of that house in euery parishe, to whome by course after the ordinance herein made, it apperteyneth to offer for the charges of the Communion, or some other whom they shall prouide to offre for them, shall receiue the holy Communion with the priest: the which maye bee the better done, for that they knowe before, when they course commeth, and may therfore dispose themselves to the worthy receyuyng of the Sacramente. And with hym or them who doeth so offre the charges of the Communion: all other, who be then Godly disposed therunto, shall lykewyle receiue the Communion. And by this meanes the Minister hauyng alwayes some to communicate with him, may accordingly solempnise so high and holy misteries, with al the suffrages & due orde appointed for thesame. And the priest on the weke date, shal forbear to celebrate the Communion, excepte he haue some that will communicate with hym.

The Communion.

Furthermoze, euery man and woman to be bound to heare and be at the diutne seruice, in the Parische church where they be resident, and there with deuout prayer, oꝛ Godly sente and meditation, to occupy themselves. There to pay their dueties, to communicate once in the yeare at the least, and there to receyue, and take all other Sacramentes and rites, in this booke appoynted. And whosoever willingly vpon no iust cause, doeth absent themselves, oꝛ doeth vngodly in the Parische church occupy themselves: vpon pꝛosse therof, by the Ecclesiasticall lawes of the Realme, to bee excommunicate, oꝛ suffer other punishment, as shal to the Ecclesiastical iudge (accoꝝdꝝng to his discrecion) seme conuenient.

And although it bee read in aunciente wꝛiters, that the people many yeares past, receiued at the priestes handes, the Sacramēt of the body of Christ in theyꝝ owne handes, & no commaundement of Christ to the contrary: Yet foꝛasmuche as they many tymes conueyghed the same secretly awaye, kept it with them, and diuersly abused it to supersticion and wickednes: lest any suche thing hereafter should be attempted, and that an vniformite might be bled, thꝛoughout the whole Realme: it is thought cōuenient the people commonly receiue the Sacrament of Christes body, in their mouthes, at the Priestes hande.

The Letany and Suffrages.

For cxxii



GOD the father of heauen: haue mercy vpon vs miserable synners.

O God the father of heauen: haue mercy vpon vs miserable sinners.

O God the sonne, redemer of the worlde: haue mercy vpon vs miserable sinners.

O God the sonne, redemer of the worlde: haue mercy vpon vs miserable sinners.

O God the holy gost, procedyng from the father and the sonne: haue mercy vpon vs miserable sinners.

O God the holy gost, procedyng from the father and the sonne: haue mercy vpon vs miserable sinners.

O holy, blessed, and glorious Trinitie, thre persons and one God: haue mercy vpon vs miserable sinners.

O holy, blessed, and glorious Trinitie, thre persons and one God: haue mercy vpon vs miserable sinners.

Remembre not **L**ord, our offences, nor the offences of oure forefathers, neither take thou vengeaunce of oure sinnes: spare vs good **L**orde, spare thy people, whom thou haste redeemed with thy moste precious blood, and be not angry with vs for euer.

Spare vs good **L**orde.

From all euill and mischiefe, from synne, from the craftes and assaultes of the deuyl, from thy wrathe, and from euerlastyng damnacion:

Good **L**orde deliuer vs.

From blindnes of heart, from pryde, bainglozy, & hypocrisie, from enuy, hatred, and malice, and al vncharitablenes:

Good **L**orde deliuer vs.

From fornicacion, and all other deadly synne, and from al the deceytes of the worlde, the fleshe, and the deuill:

Good **L**orde deliuer vs.

From lightning and tempest, from plage, pestilence and famine, from battaile and murder, & from sodaine death:

Good **L**orde deliuer vs.

From all sedicion and priuie conspiracie, from the tyrannie of the bishop of Rome and all his detestable enormities, from all false doctryne and heresy, from hardnes of heart, and contempt of thy worde and commaundemente:

Good **L**orde deliuer vs.

By the mistery of thy holy incarnation, by thy holy natiuitie and Circumcision, by thy Baptisme, fastyng, and temptation:

A. ii.

The Letany.

temptacion:

Good Lorde deliuer vs.

By thyne agonye and bloudy sweate, by thy crosse and passion, by thy precious death and burial, by thy glorious resurreccion and ascencion, by the cōming of the holy gost:

Good Lorde deliuer vs.

In all tyme of our tribulacion, in all tyme of our wealth, in the houre of death, in the daye of iudgement:

Good Lorde deliuer vs.

We synners doe beseeche thee to heare vs (O Lorde God) and that it may please thee to rule and gouerne thy holy Churche vniuersall in the right waye:

We beseeche thee to heare vs good lorde.

That it may please thee to kepe Edward the. vi. thy seruant our kyng and gouernour:

We beseeche thee to heare vs good lorde.

That it may please thee to rule his heart in thy faythe, feare, and loue, that he may alwayes haue affiance in thee, and euer seke thy honour and glory:

We beseeche thee to heare vs good lorde.

That it may please thee to be his defendour, and keper, geuyng him the victory ouer all his enemies:

We beseeche thee to heare vs good lorde.

That it may please thee to illuminate all Bishops, pastors and ministers of the Churche, with true knowlege and vnderstandyng of thy worde, and that both by theyr preaching and liuyng, they may sette it forth and shewe it accordyngly:

We beseeche thee to heare vs good lorde.

That it may please thee to endue the Lordes of the counsaile, and all the nobilitie, with grace, wisdom, and vnderstanding:

We beseeche thee to heare vs good lorde.

That it may please thee to blesse and kepe the magistrates, geuyng them grace to execute iustice, and to mayntayne trueth:

We beseeche thee to heare vs good lorde.

That it may please thee to blesse and kepe all thy people:

We beseeche thee to heare vs good lorde.

That it may please thee to geue to all nations vnitie, peace, and conorde:

We beseeche thee to heare vs good lord.

That it may please thee to geue vs an heart to loue and
dreade thee, & diligently to lyue after thy commaundementes:

We beseeche thee to heare vs good lord.

That it may please thee to geue all thy people increase of
grace, to heare mekely thy worde, and to receyue it with
pure affection, and to bring forth the fruites of the spirite:

We beseeche thee to heare vs good lord.

That it may please thee to bryng into the waye of trueth
all suche as haue erred and are deceyued:

We beseeche thee to heare vs good lord.

That it may please thee to strengthen suche as do stande,
and to comfort and helpe the weake hearted, and to rayse
vp them that fall, and finally to beate downe Sathan vn-
der our fete:

We beseeche thee to heare vs good lord.

That it may please thee to succoure, helpe, and comforte
all that be in daunger, necessitie, and tribulation:

We beseeche thee to heare vs good lord.

That it may please thee to preserue all that trauayle by
lande or by water, all women labouryng of childe, all sicke
persons and yong chyldren, and to shewe thy pitie vpon
all prisoners and captyues:

We beseeche thee to heare vs good lord.

That it may please thee to defende and prouide for the fa-
therles children and wyddowes, and all that be desolate
and oppressed:

We beseeche thee to heare vs good lord.

That it may please thee to haue mercy vpon all menne:

We beseeche thee to heare vs good lord.

That it may please thee to forgeue our cnenyres, persecu-
tours and sclauderers, and to turne their heartes:

We beseeche thee to heare vs good lord.

That it may please thee to geue and preserue to oure vse
the kyndly fruites of the earth, so as in due tyme we may
enioy them:

We beseeche thee to heare vs good lord.

That it may please thee to geue vs true repentance, to
forgeue vs all our sinnes, negligences and ignoraunces,
and to endue vs with the grace of thy holy spirite, to a-
mende our lyues accordyng to thy holy worde:

We beseeche thee to heare vs good lord.

Sonne of God: we beseeche thee to heare vs.

Sonne

The Letany

Sonne of God: we beseeche thee to heare vs.
O lābe of God, that takest awaye the sinnes of the world:
Graunt vs thy peace.

O lābe of God, that takest awaye the sinnes of the world:
Haue mercy vpon vs.

O Chyiste heare vs.

O Chyiste heare vs.

Lozde haue mercy vpon vs.

Lozde haue mercy vpon vs.

Chyiste haue mercy vpon vs.

Chyiste haue mercy vpon vs.

Lozde haue mercy vpon vs.

Lozde haue mercy vpon vs.

Our father which art in heauen. With the residue of the Pater noster.

And leade vs not into temptation.

But deliuer vs from euill.

The versicle.

O Lozde, deale not with vs after our synnes.

The Answer.

Neither rewarde vs after our iniquities.

Let vs praye.

O God mercifull father, that despisest not the syghyng
of a contrite heart, nor the desyre of suche as be sorow-
ful, mercifully assyst our prayers, that we make before thee
in all our troubles and aduersities, whensoever they op-
presse vs: And graciously heare vs, that those euilles,
which the craft and subtiltie of the deuill or man worketh
against vs, be brought to nought, and by the prouidence
of thy goodnes, they maye be dyspersed, that we thy ser-
uauntes, beeyng hurte by no persecutions, maye euermore
geue thanks vnto thee, in thy holy churche: through Je-
su Chyiste our Lozde.

O Lozde, arple, helpe vs, and delyuer vs for thy names sake.

O God we haue hearde with our eares, and our fathers
haue declared vnto vs the noble workes that thou dyddest
in theyr dayes, and in the olde tyme before them.

O Lozde, arple, helpe vs, and deliuer vs, for thy honour.

Glorie be to the father, the sonne, and to the holy gost: as it
was in the beginning, is nowe, and euer shall be worlde
without ende. Amen.

From

From our enemies defende vs, O Chyſte.

Graciouſly looke vpon our afflictions.

Pytifully beholde the ſorowes of our heart.

Merciſfully forgeue the ſynnes of thy people.

Fauourably with mercy heare our prayers.

O ſonne of Dauid haue mercy vpon vs.

Both nowe and euer vouchſafe to here vs Chyſte.

Graciouſely heare vs, O Chyſte.

Graciouſely heare vs, O Lorde Chyſte.

The verſicle.

O Lorde, let thy mercy be ſhewed vpon vs.

The Anſwete.

As we do put our truſt in thee.

Let vs pray.

We humbly beſeche thee, O father, merciſfully to loke vpon our infirmities, and for the glory of thy name ſake, turne from vs all thoſe euilles that we moſte righteouſly haue deſerued: and graunt that in al our troubles we maye put our whole truſt and confidence in thy mercy, and euermore ſerue thee in purenes of lyuyng, to thy honour and glory: through our only mediator and aduocate Jeſus Chyſte our Lorde. Amen.

Almighty God, whiche haſt geuen vs grace at this tyme with one accorde to make our commune ſupplikations vnto thee, and doeſt promiſe, that whan two or thre bee gathered in thy name, thou wylt graunt theyr requeſtes: fulfill nowe, O Lorde, the deſyres and petitions of thy ſeruauntes, as may be moſte expediente for them, grauntyng vs in this worlde knowlege of thy trueth, and in the worlde to come lyfe everlaſtyng.

Amen.

(.v.)

OF THE ADMI

fo. cxxv

nistracion of publyke Baptisme
to be vled in the
Churche.



It appeareth by auncient wyters, that the Sacra-
ment of Baptisme in the olde tyme was not commo-
lye ministred but at two tymes in the yere, at Easter
and whitsontyde, at whiche tymes it was openlye
ministred in the ptesence of all the congregacion:
whiche custome (nowe beeynge growen out of vse)
although it cannot for many consideracions be well
restored agayne, yet it is thought good to folowe the
same as nere as conueniently maye be: wherfore the people are to be ad-
monished, that it is moste conueniente that Baptisme shoulde not be mi-
nistred but vpon Sondayes and other holpe dayes, when the moste
numbre of people maye come together. As well for that the con-
gregacion there ptesent maye testifie the receyving of them,
that be newly Baptised, into the numbre of Christs
Churche, as also because in the Baptisme of In-
fantes, every manne ptesent maye be put in
remembraunce of his owne profes-
sion made to God in hys
Baptisme. For
whiche
cause also, it is expedient that Baptisme be mi-
nistred in the Englyshe tongue. Aueer,
thelesse (yf necessitie so requyre) chil-
dren oughte at all tymes to be
Baptised, eyther at the
Churche or els at
home.

B. l.

Woburn

OPVBLIKE BAPTISME

When there are childzen to be Baptised vpon the Sunday, or holy daye, the parentes shall geue knowlege ouer nyght, or in the mornynge, afore the beginnyng of Mattens to the curate. And then the Godfathers, Godmothers, and people, wyth the childzen, muste be ready at the churche doore, either immediately afore the last Canticle at Mattens, or els immediately afore the last Canticle at Euen-song, as the Curate by hys discretion shall appoynte. And then standyng there, the priest shall aske whether the chyldzen bee Baptised or no. If they aunswere. No. Then shall the priest saye thus,

Deare beloued, forasmuche as al men be conuey-ued and borne in sinne, and that no man borne in synne, can entre into the kyngdom of God (except he be regenerate, and borne a newe of water, and the holy ghost) I beseeche you to cal vpon God the father through our Lord Iesus Christ, that of his bountefoule mercy he wyl graunt to these childre that thing whiche by nature they cannot haue, that is to saye, they maye be Baptized with the holy ghost, and receyued into Christes holy churche, and bee made lyuely members of the same.

Then the priest shall saye.

Let vs praye.

Almyghtie and euerlasting God, which of thy iustice dyddest destroy by floudes of water the whole worlde for sinne, except. viii. persones, whome of thy mercy (the same tyme) thou diddest saue in the Arke: And when thou dyddest drowne in the reade sea wicked King Pharao with all his armie, yet (at the same time) thou diddest lead thy people the children of Israel safely through the myddes thereof: whereby thou diddest figure the washing of thy holy baptisme: & by the baptisme of thy welbeloued sonne Iesus Christ, thou diddest sanctifie the flud Jordan, & all other waters to this mysticall washing away of sinne: we beseeche thee (for thy infinite mercies) that thou wylte mercifully looke vpon these childzen, and sanctifie them

them with thy holy gost, that by this holsoine lauer of regeneration, whatsoeuer synne is in them, maye be washed cleane away, that they beyng deliuered from thy wrath, may be receyued into tharke of Christes Church, and so saued from perysching: and being seruente in spirite, stedfaste in fayth, ioyfull through hope, rooted in charite, maye ever serue thee: And finally attayne to everlasting lyfe, with all thy holy and chosen people. This graunte vs we beseeche thee for Iesus Christes sake our Lord. Amen.

Here shall the prieste aske what shalbe the name of the childe, and when the Godfathers & Godmothers haue told the name, the he shall make a crosse vpon the childes forehead and breste, saying.

CR. Receyue the signe of the holy Crosse, both in thy forehead, and in thy breste, in token that thou shalt not be ashamed to confesse thy faith in Christ crucified, and manfully to fyght vnder his banner agaynst sinne, the worlde, and the deuill, and to contynue his faythful soldour and seruaunt vnto thy lyfes ende. Amen.

And thus he shall doe and saye to as many chyldren as bee present to be Baptised, one after another.

Let vs praye.

Almyghtie and immortall God, the ayde of al that nede, the helper of all that flee to thee for succour, the life of them that beleue, and the resurrection of the dead: we call vpon thee for these infantes, that they cummyng to thy holy Baptisme, may receiue remission of their synnes, by spirituall regeneracion. Receyue them (O Lord) as thou haste promysed by thy welbeloued sonne, saying: Aske, and you shall haue: seke, and you shall finde: Knocke and it shall be opened vnto you. So geue now vnto vs that aske: Lette vs that seke, synde: open thy gate vnto vs that knocke: that these infantes maie enioy the everlastyng benediction of thy heauenly washing, and may come to the eternall kyngdome, whiche thou haste promysed, by Christ our Lord. Amen.

R. A.

Ther

Publike Baptisme.

Then let the priest lokyng vpon the chldren, saye.

I Commaunde thee, vncleane spirite, in the name of the father, of the sonne, and of the holy goste, that thou come oute, and departe from these infantes, whom our Lorde Iesus Christe hath vouchesaured to call to his holye Baptisme, to be made membres of his bodye, and of his holye congregation. Therefore thou cursed spirit, remembre thy sentence, remembre thy iudgement, remembre the daie to be at hand, wherein thou shalt burne in fyre euerlasting, prepared for thee and thy Aungels. And presume not hereafter to exercise anye tyrannye toward these infantes, whom Christe hath bought with his precious blood, and by this his holye Baptisme calleth to be of his flocke.

Then shall the prieste saye.

The Lorde be with you.

The people.

And with thy spirite.

The minister.

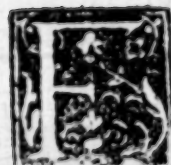
Heare nowe the gospell written by S. Marke.

Marke, x.



A certayne tyme they broughte children to Christe that he shoulde touche them, and hys disciples rebuked those that broughte them. But when Iesus sawe it, he was displeased, and sayed vnto them: Suffre lytle children to come vnto me, and forbyd them not: for to suche belongeth the kyngdome of God. Merely I saye vnto you: whosoever doeth not receyue the kyngdom of God, as a litle child: he shall not entre therein. And when he had taken them vp in his armes: he put his handes vpon them, and blessed them.

After the gospell is read, the minister shall make this bryefe exhortacion vpon the wordes of the gospell



Hrendes, you heare in this gospell the wordes of oure Sauour Christe, that he commaunded the children to be broughte vnto him: howe he blamed those that woulde haue kept them from him: howe he exhorteth all men to folowe their innocencie. Ye perceyue howe by his outwarde gesture and dede, he declared hys good wyll toward them. For he embraced them in his armes, he laied his handes vpon the, and blessed the: doubt ye

ye not therefore, but earnestly beleue, that he wyll likewise fauourably receiue these present infantes, that he will embrace them, with the armes of his mercy, that he wyll geue vnto them the blessing of eternal life: and make them partakers of his everlastyng kyngdome. Wherefore we beyng thus perswaded of the good wyll of our heauenlye father toward these infantes, declared by his sonne Iesus Christ: And nothyng doubting but that he fauourably alloweth this charitable worke of ours, in bringyng these children to his holy baptism: let vs faithfully and deuoutly geue thanks vnto him: And saye the prayer whiche the Lorde himselfe taught. And in declaration of our faith, let vs also recite the articles conteyned in our Crede.

Here the minister with the Godfathers Godmothers, and people present: shall saye.

Our father whiche arte in heauen, halowed bee thy name. &c.

And then shall saye openly.

I beleue in God the father almyghtie. &c.

The priest shall adde also this prayer.

Almyghtie and everlasting God, heauenly father, we geue the humble thanks, that thou haste vouchesaue to call vs to knowledge of thy grace, and faith in thee: Increase and cōfirme this faith in vs euermore: Geue thy holy spirit to these infantes, that they may be borne agayne, and be made heyres of everlasting saluacion, through our Lorde Iesus Christ: Who liueth and reigneth with thee and the holy spirite, now and for ever. Amen.

Then let the priest take one of the children by the ryght hande, choother being brought after hym. And comming into the church towarde the fonte, saye.

The Lorde vouchesafe to receiue you into his holy household, and to kepe and gouerne you alway in thesame, that you maye haue everlasting lyfe. Amen.

Then standyng at the fonte the priest shall sprake to the Godfathers and Godmothers, on this wyle.

Welbeloued frendes, ye haue broughte these children here to bee Baptized, ye haue prayed that our Lorde Iesus Christe woulde vouchesafe to receiue them

R.iii.

Publike Baptisme.

them, to laye his handes vpon them, to blesse them, to release them of their synnes, to geue them the kyngdome of heauen, and everlastyng lyfe. Ye haue heard also that our Lord Iesus Christ hath promysed in his gospel, to graunt al these thinges that ye haue prayed for: which promise he for his part, will mooste suerly kepe and perfourme. Wherefore after this promyse made by Christ, these infantes must also faithfully for their parte promise by you, that be their suerties, that they wyll forsake the deuill and all his workes, and constantly beleue Gods holy woorde, and obediently kepe his commaundementes.

Then shall the prieste demaunde of the chylde (which shalbe firste Baptised) these questions folowynge: firste namynge the childe, and saying.

R. Doest thou forsake the deuill and all his workes:

Answer.

I forsake them.

Minister.

Doest thou forsake the vaine pompe and gloire of the worlde, with all the couetous desyres of thesame:

Answer.

I forsake them.

Minister.

Doest thou forsake the carnall desyres of the fleshe, so that thou wilt not folowe nor be led by them:

Answer.

I forsake them.

Minister

Doest thou beleue in God the father almyghtie, maker of heauen and yearth:

Answer.

I beleue.

Minister.

Doest thou beleue in Iesus Christ his onely begotten sonne our Lord, & that he was conceiued by the holy golt, borne of the virgin Mary, that he suffered vnder Poncius Pilate, was crucified, dead, & buryed, that he wente downe into hell, & also did ryle agayne the thyrde daye, that he ascended into heauen, & sitteth on the righthand of God the father almighty: And from thence shall come agayne at the
the

the ende of the worlde, to iudge the quicke and the deade:
Doeſt thou beleue this?

Answer.

I beleue.

Minister.

Doeſt thou beleue in the holy goſt, the holy Catholike
Church, the Communion of Saynctes, remiſſion of
Sinnes, Reſurreccion of the fleſhe, and euerlaſtyng lyfe af-
ter death?

Answer.

I beleue.

Minister.

What doeſt thou deſyre?

Answer.

Baptiſme.

Minister.

Wilt thou be Baptized?

Answer.

I will.

Then the prieſt ſhal take the child in his handes, and aſke the
name. And nampng the childe, ſhall dyppe it in the water thryſe.
Fyrſt dipping the rightſide: Second the left ſide: The thyrde time
dypptyng the face toward the fonte: So it be dyſcretly and wa-
relly done, ſaying.

In the name of the father, and of
the ſonne, and of the holy goſt. Amen.

And yf the childe be weake, it ſhal ſuffice to powre water vpon
it, ſaying the foregoing wordes. R. I Baptize thee. &c. Then the
Godfathers and Godmothers ſhall take and laye theyr handes
vpon the childe, and the myniſter ſhall put vpon him hys white
veſture, commonly called the Criſome: And ſaye.

Take this white veſture for a token of the innocencie,
whiche by Gods grace in this holy ſacramente of bap-
tiſme, is geuen vnto thee: and for a ſigne wherby thou arte
admoniſhed, ſo long as thou lyueſt, to geue thy ſelfe to in-
nocencie of liuinge, that after this tranſitorye lyfe, thou
mayſt be pertaker of the lyfe euerlaſtyng. Amen.

Then the prieſte ſhall annoynt the infant vpon the head, ſaying.

Almyghtie God, the father of our Lorde Jeſus Chriſte,
who hath regenerate thee by water and the holye
goſte, and hath geuen vnto thee remiſſion of al thy ſinnes:
be vouchſaue to annoynte thee with the unction of his

R. iiii.

holy

publike Baptisme.

holy spirit, and bring thee to the inheritance of everlasting life. Amen.

When there are many to be Baptised, this orde of demanding, Baptising, puttyng on the Crisome, and enoynting, shalbe dyled seuerally with euery childe. Those that be first Baptised departing from the fonte, and remaynyng in some conueniente place within the churche, vntyll all be Baptised. At the last ende, the priest calling the Godfathers and Godmothers together: shall say this shorte exhortacion folowing.

Inasmuch as these children haue promised by you to forsake the deuill and al his workes, to beleue in God, and to serue him: you muste remembre that it is youre partes and duetie, to see that these infanties be taughte, so soone as they shalbe able to learne, what a solemne vowe, promyse, and profession, they haue made by you. And that they maye knowe these thinges the better: ye shall call vpon them to heare sermons, and chieslye you shall prouyde that they maye learne the Crede, the Lordes prayer, and the ten comāndementes in thenglishe tounge: and al other thinges, whiche a Christian manne ought to knowe and beleue, to his soules healthe. And that these children maye be vertuously brought vp to leade a godlye and Christian lyfe: remembre alwayes that Baptisme doeth represent vnto vs our profession, which is, to folow the example of our Sauour Christe, and to be made lyke vnto him, that as he died and rose agayne for vs, so should we (whiche are Baptised) dye from synne, and rylse agayne vnto righteousnesse, continually mortifying all oure euyl and corrupte affections, and dayly proceeding in all vertue and godlynes of liuing.

¶ The minister shall commaunde that the Crisomes be brought to the churche and deliuered to the priestes after the accustomed maner, at the purification of the mother of euery childe. And that the children be brought to the Bishope to bee confirmed of him, so soone as they can saye in their bulgare tounge the articles of the fayth, the Lordes prayer, and the ten commaundementes, and be further instructed in the Catechisme, set furth for that purpose, accordingly as it is there expessed.

And so lette the congregacion depart in the name of the lord. ¶ Note that yf the numbze of children to be Baptised, a multitude of people presente bee so great that they cannot conuenientlye stande at the Church dooze: then let them stāde within the Church in some conuenient place, nygh vnto the Church dooze: And there all thinges be sayed and done, appoynted to be sayd and done at the Church dooze.

Of them that be Baptised in

fo. cccc

private houses in tyme
of necessitie.

The pastours and curates shall ofte admonyſhe the people, that they differ not the baptisme of infantcs any longer then the Sondaye, or other holy daye nexte after the childe bee borne, onlesſe vpon a great and reasonable cause declared to the curate and by hym approued.

And also they shall warne them that without greate cause, and necessitie, they Baptise not childen at home in their houses. And when great nede shall compell them soo to doe, that then they minister it on thys fashon.

First let them that bee present cal vpon God for his grace, and saye the Lordes prayer, yf the tyme wyll suffre. And then one of them shal name the childe, and dippe hym in the water, or poure water vpon hym saying these wordes

A. I Baptise thee in the name of the father, and of the sonne, and of the holy ghoste. Amen.

And lette them not doubt, but that the childe so Baptised, is lawfully and sufficiently Baptised and ought not to be Baptised agayne in the churche. But yet neuerthelesse, yf the childe whiche is after thys sorte Baptised doe afterwarde lyue: it is expedient that he be brought into the Church to thentente the prieste maye examine and trye, whether the chylde be lawfully Baptised or no. And if those that brynge any childe to the Church doe aunswere that he is alreadye Baptised: Then shall the priest examine them further.

**By whom the childe was Baptised:
who was present when the childe was baptised:
whether they called vpon God for grace and succoure in
that necessitie:
with what thyng, or what matter, they dyd Baptise the
childe:
with what wordes the childe was Baptised:
whether they thynke the childe to be lawfully and perfect-
lye Baptised:**

And yf the minister shall proue by the aunswers of suche as brought the childe, that al thynges were done, as they ought to be: Then shall not he christen the childe agayne, but shall receyue hym, as one of the flocke of the true christian people, saying thus.

R. v.

A

Primate Baptisme.

Certifie you, that in this case ye haue doen well, and accordyng vnto due ordre concernynge the Baptising of thys childe, whiche being borne in original synne, and in the wrath of God, is now by the lauer of regeneration in Baptisme, made the childe of God, and heire of everlasting life: for our Lorde Jesus Christe doeth not denie his grace and mercye vnto suche infantes, but most louingly doeth call them vnto him. As the holy gospel doth witnes to our comfort on this wise.

Marke. .

At a certayne tyme they broughte children vnto Christ that he should touch them: and his disciples rebuked those that brought them. But when Jesus sawe it, he was displeased, and sayed vnto them: Suffre lytle children to come vnto me, and forbidde them not, for to suche belongeth the kingdome of God. Verely I saye vnto you, whosoever doeth not receyue the kyngdome of God as a lytle childe, he shal not enter therein. And when he had taken them vp in his armes, he put his handes vpon them, and blisshed them.

After the gospel is read: the minister shall make this exhortacion vpon the wordes of the gospel.

Rendes ye heare in this gospel the wordes of oure Saueoure Christe, that he commaunded the children to be brought vnto him, how he blamed those that would haue kept them from hym, how he exhorted all men to folowe their innocencie: ye perceiue how by his outward gesture and dede he declared his good will toward them, for he embraced them in his armes, he layed his handes vpon them and blessed them. Doubt you not therefore, but earnestly beleue, that he hath lykewyse fauourably receyued this present infante, that he hath embraced him with the armes of his mercie, that he hath geuen vnto him the blessinge of eternall lyfe, and made hym partaker of his everlasting kyngdome. Wherefore we beyng thus perswaded of the good wil of oure heauenlye father, declared by his sonne Jesus Christ towardes this infant: Let vs faythfully and deuoutly geue thanks vnto hym, and saye the prayer whiche the Lorde himselte taught, and in

in declaration of oure faith, let vs also recyte the articles contained in our Crede.

Here the minister wyth the Godfathers and Godmothers shall saye.

Our father which art in heauen, halowed be thy name:
let thy kyngdom come. &c.

Then shall they saye the Crede, and then the prieste shall demaunde the name of the childe, whyche beyng by the Godfathers and Godmothers pronounced, the minister shall saye.

C. Doest thou forsake the deuill and all his workes?

Answer.

I forsake them.

Minister.

Doest thou forsake the bayne pompe and glorie of the worlde, with all the couetous desyres of the same?

Answer.

I forsake them.

Minister.

Doest thou forsake the carnall desyres of the flesh, so that thou wilt not folowe and be led by them?

Answer.

I forsake them.

Minister.

Doest thou beleue in God the father almightie, maker of heauen and yearth?

Answer.

I beleue.

Minister.

Doest thou beleue in Iesus Christe his onely begotten sonne our Lorde, and that he was conceyued by the holye Goste, borne of the virgin Marie, that he suffered vnder Pontius Pilate, was crucified, deade and buried, that he wente downe into hel, and also did arise againe the thirde day, that he ascended into heauen, and sitteth on the right hande of God the father almightie: And from thence shall come agayne at the ende of the worlde to iudge the quicke and the dead: doest thou beleue thus?

Answer.

I beleue.

Minister.

Doest

Primate Baptisme.

Doest thou beleue in the holy goste, the holy catholyke Church, the Communion of Saintes, Remission of sinnes, Resurreccion of the flesh, and euerlasting lyfe after death:

Answer.

I beleue.

Then the minister shall put the white vesture commonly called the Crysme, vpon the childe, saymg.

TAke this white vesture for a token of the innocencie whiche by Gods grace in the holy sacramente of Baptisme is geuen vnto thee, and for a signe wherby thou arte admonished so long as thou shalt lyue, to geue thy selfe to innocencie of lyuynge, that after this transitory lyfe, thou mayest be partaker of the lyfe euerlasting. Amen.

Let vs praye.

Almyghtie and euerlastyng God, heauenly father, we geue thee humble thanks that thou hast vouchsafed to call vs to the knowledge of thy grace, and faith in thee: Increase and confirme this faith in vs euermore: Geue thy holy spirit to this infant, that he being borne agayne, and beeing made heire of euerlastyng saluation throughe oure Lorde Jesus Christe, maye continue thy seruaunte, and atteine thy promises, through the same oure Lorde Jesus Christe thy sonne: who liueth and reigneth with thee in vnitie of the same holye spirite euerlastinglye. Amen.

Then shall the minister make this exhortacion, to the Godfathers and Godmothers.

Forasmuche as this childe hath promised by you to forsake the deuill and al hys workes, to beleue in God, and to serue him, you must remembre that it is your partes and duetie to see that this infant be taught, so soone as he shalbe able to learne, what a solempne bowe, promise, and profession he hath made by you, and that he maye knowe these thinges the better, ye shal call vpon him to heare sermons: And chiefly ye shall prouide that he may learne the Crede, the Lordes prayer, and the ten commaundementes in the Englishe tong, and all other thinges whiche a christian man ought to know and beleue to his soules health, and

and that this child may be vertuously brought vp, to leade a godly and a christian lyfe. Remembring alway that baptisme doeth represent vnto vs oure profession, whyche is to folowe the example of our sauour Christ, and to be made lyke vnto hym, that as he died and rose agayne for vs: so shoulde, we whiche are baptised, dye from sinne, and rylse agayne vnto righteousnes, continually mortifying al our euil and corrupt affections, and daily proceeding in al vertue and godlines of lyuyng.

Ac. As in publyke Baptisme.

But yf they whiche byng the infantes to the churche, doe make an vncertaine aunswere to the p[re]stes questions, and saye that they can not tell what they thought, dyd, or sayed in that great feare and trouble of mynde: (as oftentymes it chaunseth) Then lette the p[re]st Baptize hym in forme aboue wrytten, concerninge publyke Baptisme, sauing that at the bypping of the chylde in the fonte, he shall vse this forme of wordes.

If thou be not Baptized alreadye. **A.** I Baptize thee in the name of the father, and of the sonne, and of the holy gost. Amen.

The water in the fonte shalbe chaunged euery moneth once at the least, and afoze any child be Baptised in the water so chaunged the p[re]st shall say at the fonte these prayers folowynge.

O most merciful God our sauour Iesu Christe, who hast ordeyned the element of water for the regeneration of thy faythfull people, vpon whom beyng baptised in the riuer of Jordan, the holy goste came down in the likenes of a dooue: Sende down we beseeche thee the same thy holy spirite to assiste vs, and to be present at thys our inuocation of thy holy name: Sanctifie this fountaine of baptisme, thou that art the sanctifier of all thinges, that by the power of thy worde, all those that shall be baptized therein, may be spiritually regenerated, and made the children of euerlasting adoption. Amen.

O merciful God, graunt that the olde Adam, in them that shalbe baptized in this fountayne, maye so be buried, that the newe man may be raised vp agayne. Amen.

Graunt that al carnall affections maye die in them: and that all thynges, belongynge to the spirite, maye liue and growe in them. Amen.

Graunte

Private Baptisme.

Graunte to all them whiche at this fountayne forsake the deuill and all his workes: that they maye haue power and strength to haue victorie and to triumph agaynst him, the worlde and the flesh. Amen.

Whosoever shall confesse thee, o lord: recognise him also in thy kingdome. Amen.

Graunt that all sinne and vice here maie be so extinct: that they neuer haue power to raigne in thy seruantes. Amen.

Graunte that whosoever here shall begynne to be of thy flocke: maie evermore continue in the same. Amen.

Graunt that all they whiche for thy sake in this life do deny and forsake themselves: may winne and purchase thee (O lord) which art everlasting treasure. Amen.

Graunt that whosoever is here dedicated to thee by our office and ministerie: maye also bee endewed with heauenly vertues, and everlastingly rewarded throughe thy mercy; O Blessed lord God, who doest liue and gouerne all thynges world without ende. Amen.

The Lord be with you.

Answer,

And with thy spirite.

Almightie everliuing God, whose moste derely beloued sonne Iesus Christ, for the forgeuenes of our sinnes did shed out of his most precious syde both water and bloud, and gaue commaundement to his disciples that they should goe teache all nations, and Baptise them in the name of the father, the sonne, and the holy goste: regarde we beseeche thee, the supplications of thy congregation, and graunte that all thy seruantes whiche shall be Baptized in this water, prepared for the ministracion of thy holy sacrament, may receiue the fulnesse of thy grace, and ever remaine in the noumber of thy faithful, and elect chyldren, through Iesus Christ our Lord.

Confirmation

CONFIRMACION

Jo. cccc.

wherin is conteined a Catechisme for children.

Ad thende that confirmation may be ministred to the more edifying of suche as shall receyue it (acco:dyng to Saint Paules doctrine, who teacheth that all thynges shoulde be doen in the church to the edification of the same) it is thought good that none hereafter shall be confirmed, but suche as can saye in their mother tong, the articles of the fayth, the lordes prayer, & the ten commaundmentes: And can also aunswere to suche questions of this short Catechisme, as the Bishop (or suche as he shall appoynte) shall by hys discrecion appose them in. And thys orde is moost conueniente to be obserued for diuers considerations.

First, because that when children come to the yeres of discrecion and haue learned what their Godfathers and Godmothers promised for them in Baptisme, they maye then themselves with their owne mouthe and with their owne consent, openly before the church, ratifie and confesse the same, and also promise that by the grace of God they wyl cure more endeouour themselves faythfully to obserue and kepe suche thynges, as they by their owne mouth and confession haue assented vnto.

Secondly, for asmuche as confirmation is ministred to them that be Baptised, that by imposition of handes, and prayer they may receyue strength and defence agaynst all temptacions to sinne, and the assautes of the worlde, and the deuill: it is mooste mete to be ministred, when children come to that age, that partly by the frailtie of their owne fleshe, partly by the assautes of the worlde and the deuill, they begyn to be in daungier to fall into synne.

Thirdely, for that it is agreable with the vsage of the church in tymes past, whereby it was ordeined that confirmation shoulde be ministred to them that were of perfecte age, that they beynge instructed in Christes religion, shoulde openly professe their owne fayth, and promise to be obedyent vnto the wyl of God.

And that no manne shall thinke that anye detrymente shall come to children by differryng of theyr confirmation: he shal knowe for trueth, that it is certayn by goddes worde, that chyldren beeyng Baptised (yf they departe out of thys lyfe in theyr infancye) are vndoubtedly saued.



A Catechisme

A CATHECHISME
that is to say, an instruccion to bee lear-
ned of euery childe, before he be
brought to be confirmed
of the Bishop.

Question.

What is your name?

Answer.

A. O. M.

Question.

Who gaue you this name?

Answer.

My Godfathers and Godmothers in my Baptisme;
wherin I was made a member of Christ, the child of God,
and an inheritour of the kingdome of heauen.

Question.

What did your Godfathers & Godmothers then for you?

Answer.

They did promise and bove three thinges in my name.
First, that I shoulde forsake the deuill and all his workes
and pompes, the vanities of the wicked worlde, and all the
sinneful lustes of the flesh. Secondly, that I should beleue
all the articles of the Christian faith. And thirdly, that I
should kepe Gods holy will and commaundementes, and
walke in the same all the dayes of my life.

Question.

Doeest thou not thinke that thou art bound to beleue, and
to doe as they haue promised for thee?

Answer.

Yes verely. And by Gods helpe so I will. And I hartlye
thanke our heauenly father, that he hath called me to this
state of saluacion, through Iesus Christ our saueour. And
I pray God to geue me his grace, that I may continue in
thesame vnto my liues ende.

Question.

Question.

Rehearse the articles of thy beleefe.

Answer.

I beleue in God the father almightie, maker of heauen
 and earth. And in Iesus Christ his onely sonne our lord.
 whiche was conceived by the holy gost, borne of the vir-
 gin Marie. Suffered vnder p^rince Pilate, was crucified,
 dead and buried, he descended into hell. The thirde day he
 rose againe from the dead. he ascended into heauen and
 sitteth on the right hande of God the father almightie.
 From thence shall he come to iudge the quicke & the deade.
 I beleue in the holye goste. The holy catholyke churche.
 The communion of saintes. The forgiuenes of synnes.
 The resurreccion of the bodye. And the lyfe euerlastinge.
 Amen.

Question.

What dooest thou chiefly learne in these articles of thy
beleefe?

Answer.

Firste, I learne to beleue in God the father, who hath
 made me and all the worlde.
 Secondely, in God the sonne, who hath redeemed me and
 all mankynde.
 Thirdly, in God the holy goste, who sanctifieth me, and
 all the electe people of God.

Question.

You sayde that your Godfathers and Godmothers dyd
 promyse for you that ye shoulde kepe Goddes cominaun-
 dementes. Tell me howe many there be.

Answer.

Tenne.

Question.

Whiche be they?

Answer.

S. I.

Thou

Confirmation.

Thou shalte haue none other Gods but me.

Ii. Thou shalte not make to thy selfe any grauen image, nor the lykenesse of any thing that is in heauen above, or in the earth beneath, nor in the water vnder the earth: thou shalt not bow downe to the, nor worship them.

iii. Thou shalt not take the name of the lord thy God in vayne.

iiii. Remember that thou kepe holy the Sabbath day.

v. Honor thy father and thy mother.

vi. Thou shalt doe no murdre.

vii. Thou shalt not commit adultery.

viii. Thou shalt not steale.

ix. Thou shalt not beare false witness against thy neighbour.

x. Thou shalt not couet thy neighbours wyfe, nor his seruant, nor his mayde, nor his Oxe, nor his Asse, nor any thing that is his.

Question.

What dooest thou chiefly learne by these commaundementes?

Answer.

I learne two thinges. My duetie towarde God, and my duetie towarde my neighbour.

Question.

What is thy duetie towarde God?

Answer.

My duetie towarde God is, to beleue in him. To feare him. And to loue him with all my heart, with all my minde, with all my soule, and with all my strength. To worship him. To geue him thanks. To put my whole trust in him. To call vpon him. To honor his holy name and his worde, and to serue him truly all the dayes of my lyfe.

Question.

What is thy duetie towarde thy neighbour?

Answer.


My duetie towarde my neighbour is: to loue him as my selfe.

selſe. And to doe to all men as I would they ſhould doe to me. To loue, honour, and ſuccour my father and mother. To honour and obey the kyng and his miniſters. To ſubmitte my ſelſe to all my gouernours, teachers, ſpirituall paſtours, and maiſters. To orde my ſelſe lowly and reuerentlye to all my betters. To hurte no bodye by woorde nor dede. To bee true and iuſt in all my dealyng. To beare no inalyce nor hatred in my heart. To kepe my hādes from picking and ſtealing, and my tongue from euill ſpeaking, lying and ſlaundring. To kepe my bodye in temperaunce, ſobrenes, & chaſtitie. Not to couet nor deſire other mennes goodes. But learne and labour truely to geate my owne living, and to doe my duetie in that ſtate of lyfe: vnto which it ſhall pleaſe God to cal me.

Question.

My good ſonne, knowe this that thou art not hable to do theſe thinges of thy ſelſe, nor to walke in the commaundementes of God and to ſerue him, without his ſpeciall grace, whiche thou muſte learne at all tymes to call for by diligent praier. Let me heare therfore yf thou canſt ſay the Lordes praier.

Aunſwere.

ur father whiche art in heauen, halowed bee thy name. Thy kingdome come. Thy will bee done in earth as it is in heauen. Geue vs this daye our daily breade. And forgeue vs our trespalles, as we forgeue them that trespalle againſt vs. And leade vs not into temptation but delyuer vs from euil. Amen.

Question.

What deſireſt thou of God in this prayer?

Aunſwere.

I deſire my lord God our heauenly father, who is the geuer of al goodneſſe, to ſende his grace vnto me, and to al people, that we may worſhip him, ſerue him, and obey him, as we ought to doe. And I praye vnto God, that he wil ſende vs al thinges that be nedeful both for our ſoules, and bodyes:

S. ii.

And

Confirmation.

And that he wyll bee merciful vnto vs and forgeue vs our synnes: And that it wyll please him to saue and defende vs in al daungers gostly and bodily: And that he wil kepe vs from al sinne and wickednes, and from our gostly enemye, and from euerlastyng death. And this I trust he wyll do of his mercye and goodnes, throughe our lord Iesu Christe. And therefore I say. Amen. So be it.

¶ So soone as the chyldren can say in their mother tongue tharticles of the faith, the lordes prayer, the ten commaundementes, and also can aunswere to such questions of this Short Catechisme as the Bishop (or suche as he shall appointe) shall by his discrecion appose them in: then shall they bee brought to the Bishop by one that shall bee his godfather or godmother, that euery childe maye haue a witenesse of his confirmation.

¶ And the Bishop shall confirme them on this wyse.

Confirmation.

Our helpe is in the name of the Lorde.

Aunswere.

Whiche hath made both heauen and yearth.

Minister.

Blessed is the name of the lorde,

Aunswere.

Henceforth the worlde without ende.

Minister.

The lorde be with you.

Aunswere.

And with thy spirite.

Let vs praye.

A Almighty and euerliving God, who hast vouchsafed to regenerate these thy seruantes of water & the holy gost: And hast geue vnto the forgiuenesse of al their synnes:
Sende

Sende downe from heauen we beseeche thee (O lord) vpon them thy holy gost the comforter, with the manifolde giftes of grace, the spirite of wysedom and vnderstanding: The spirite of counsell and gostly strength: The spirite of knowledge and true godlinesse, and fulfyll them (O lord) with the spirite of thy holy feare.

Answer.

Amen.

Minister.

Signe them (O lord) and marke them to be thine for euer, by the vertue of thy holy crosse and passion. Confirme and strength them with the inwarde bncion of thy holy goste, mercifully vnto everlasting lyfe. Amen.

Then the Bishop shall crosse them in the forehead and laye his hande vpon their heade, saying,

R. I signe thee with the signe of the crosse, and laye my hande vpon thee. In the name of the father, and of the sonne, and of the holy gost. Amen.

And thus shall he doe to euery childe one after an other.
And whan he hath layed his hande vpon euery childe, then shall he say.

The peace of the Lord abyde with you.

Answer.

And with thy spirite.

¶ Let vs praye.

A Almighty euertliuing God, whiche makest vs bothe to wil and to doe those thinges that bee good and acceptable vnto thy maiestie: we make our humble supplicaciōs vnto thee for these children, vpon whome (after therainple of thy holy Apostles) we haue layed our handes, to certify them (by this signe) of thy fauour and gracious goodnes towarde them: leat thy fatherly hande (we beseeche thee) euer be ouer them, let thy holy spirite euer bee with them, and so leade them in the knowledge and obedience of thy worde, that in the end they may obtaine the life everlasting, through our Lord Iesus Christ, who with thee, & the holy gost liueth & reigneth one god world without ende. Amen.

S.iii.

Then

Confirmation.

Then shall the Bishop blisse the
childzen, thus saying.

The blessing of God almightie, the father, the sonne, and
the holy gost, be vpon you, and remaine with you for ever.
Amen.

The curate of euery parish once in sixe wekes at the least, vpon war-
ning by him geuen, shall vpon some Soonday or holy day, halfe an
houre befoze euenlong, openly in the churche instructe and examine
so many childzen of his parishe sent vnto him, as the time wil serue,
and as he shall thinke conueniente, in some parte of this Cate-
chisme. And all fathers, mothers, maisters and dames, shall cause
their childzen, seruauntes, and pmentises (whiche are not yet confir-
med) to come to the churche at the daye appointed, and obedientlye
heare and be ordered by the curate, vntyll suche time as they haue
learned all that is here appointed for them to learne.

And whan soeuer the Bishop shall geue knowledge for childzen
to be brought afoze him to any conuenient place, for their confirma-
cion: Then shall the curate of euery parishe epyther bring or sende in
wryting, the names of all those childzen of his parishe whiche can
say tharticles of theyr faith, the lordes prayer, & the ten commaunde-
mentes. And also howe many of them can aunswere to thother que-
stions contained in this Catechisme.

And there shall none be admitted to the holy communion: vntyll
suche time as he be confirmed.

THE FORME OF

Solemnizaciō of

Matrimōie.

First the bannes must be asked thre seuerall Sondages or holy dayes, in the seruice tyme, the people being present, after the accustomed maner.

And if the persones that would be married dwel in diuers parishes, the bannes must be asked in both parishes, and the curate of the one parish shall not solemnize matrimōie betwixt them, without a certificate of the bannes beyng thise asked, from the curate of thother parish.

At the daye appointed for Solemnizaciō of matrimōie, the persones to bee married shall come into the bodie of the Church, with theyr frendes and neyghbours. And there the priest shall thus saye.



Dearly beloued frendes, we are gathered together here in the sight of God, and in the face of his congregaciō, to ioyne together this man, and this woman, in holy matrimōie, whiche is an honorable estate instituted of God in paradise, in the time of mans innocencie, signifying vnto vs the mystical vniō that is betwixt Christ and his church: whiche holy estate, Christe adorned and beutified wyth his presence, and first miracle that he wrought, in Cana of Galile, and is commended of Sainte Paule to be honorable among all men, and therfore is not to be enterprised, nor taken in hande vnadvisedly, lightly, or wantonly, to satisfie mens carnall lustes & appetites, lyke brute beastes that haue no vnderstandyng: but reuerently, discretely, advisedly, soberly, and in the feare of God. Duely cōsideryng the causes for the whiche matrimōie was ordayned. One cause was the procreacion of children, to be brought vp in the feare and nurture of the Lorde, and prayse of God.

Secondly it was ordeyned for a remedye against synne, and to auoyde fornicaciō, that suche persons as be married, might lyue chastly in matrimōy, and kepe themselves vndefiled members of Christes body. Thirde for the mutual sociētie, helpe and comfort, that the one ought to haue of the other, both in prosperitie and aduersitie. Into the which holy estate these two persons present, come now to

S. iiii.

be ioyned

Of Matrimonie.

be ioyned. Therfore yf any man can shewe any iust cause why they may not lawfully be ioyned so together: Lette him nowe speake, or els hereafter for euer hold his peace.

And also speakyng to the persons that shalbe married, he shall say.

I require and charge you (as you will aunswere at the dreadfull daye of iudgemente, when the secretes of all heartes shalbe disclosed) that if eyther of you doe knowe any impediment, why ye may not be lawfully ioyned together in matrimonie, that ye confesse it. For be ye well assured, that so many as be coupled together otherwayes then Gods worde doth allowe: are not ioyned of God, neither is their matrimonie lawfull.

At whiche day of mariage if any man doe allege any impediment why they may not be coupled together in matrimonie: And will be bound, & sureties with him, to the parties, or els put in a caution to the full value of suche charges as the persons to be married doe susteyne, to proue his allegacion: then the Solemnization must be differred, vnto suche time as the trueth be tryed. Yf no impediment be alleged, then shall the curate saye vnto the man.

A. wilt thou haue this woman to thy wedded wyfe, to lyue together after Gods ordeynance in the holy estate of matrimonie: wilt thou loue her, comforte her, honoꝝ and kepe her, in sickenesse and in health: And forsaking all other kepe thee onely to her, so long as you both shall lyue:

The man shall aunswere.

I will.

Then shall the priest saye to the woman.

A. wilt thou haue this man to thy wedded houseband, to lyue together after Gods ordeynance, in the holy estate of matrimony: wilt thou obey him, and serue him, loue, honoꝝ & kepe him, in sickenes & in health: And forsaking all other kepe thee only to him, so long as you both shall lyue:

The woman shall aunswere.

I will.

Then shall the minister saye.

who geueth this woman to be married to this man:

And the minister receiuyng the woman at her father or frendes handes: shall cause the man to take the woman by the righthande, and so eyther to geue theyr trowth to other: The man first saying.

I. **A.** take thee. **A.** to my wedded wife, to haue and to hold from this day forward, for better, for worse, for richer, for poorer, in syckenesse, and in health, to loue, and to cherishe, till death vs depart: accordyng to Gods holy ordeinaunce: And therto I plight thee my trowth.

Then shall they looce theyr handes, and the woman taking agayn the man by the right hande shall say.

I. **A.** take thee. **A.** to my wedded husbande, to haue and to holde from this day forward, for better, for worse, for richer, for poorer, in sickenes, and in health, to loue, cherishe, and to obey, til death vs depart: according to Goddes holy ordeinaunce: And therto I geue thee my trowth.

Then shall they agayne looce theyr handes, and the man shall geue vnto the woman a ryng, and other tokens of spousage, as golde or syluer, laying the same vpon the booke: And the priest taking the ring shall desyner it vnto the man: to put it vpon the fowerth finger of the womans lefte hande. And the man taughte by the priest, shall say.

C With this ring I thee wed: This golde and siluer I thee geue: with my body I thee wurship: and with al my worldly goodes I thee endow. In the name of the father, and of the sonne, and of the holy gost. Amen.

Then the man leauyng the ryng vpon the fowerth fynger of the womans left hande, the minister shall say.

C Let vs pray.

O Eternal god, creatoꝝ and preseruer of al mankind, geue of al spirituall grace, the authoꝝ of euerlasting life: sende thy blessing vpon these thy seruantes, this man and this woman, whome we blesse in thy name, that as Isaac and Rebecca (after bridellets & Jewels of golde geuen of thone to thother for tokens of their matrimonye) liued faithfully together:

Of Matrimonie.

together: So these persons may surely performe and kepe the bowe and couenaunt betwixt them made, wherof this ring geuen, and receiued, is a token and pledge. And may euer remaine in perfite loue and peace together: And lyue according to thy lawes: through Iesus Christe our Lorde. Amen.

Then shall the Prieste ioyne theyr ryght handes together, and say.

Those whome god hath ioyned together: let no man put a sunder.

Then shall the minister speake vnto the people.

For as muche as. M. and. M. haue consented together in holy wedlocke, and haue witnessed the same here before God and this company: And therto haue geuen and pledged their trowth either to other, and haue declared the same by geuing and receiuing golde and siluer, and by ioyning of handes: I pronounce that they be man and wyfe together: In the name of the father, of the sonne, and of the holy gost. Amen.

And the minister shall adde this blessing.

God the father blesse you. ✠. God the sone kepe you: god the holy gost lighten your vnderstandyng: The lorde mercifully with his fauor loke vpon you, and so fill you with all spirituall benediction, and grace, that you may haue remission of your sinnes in this life, and in the world to come life everlasting. Amen.

Then shall they goe into the quier, and the ministers or clearkes shall say or sing, this psalme folowing.

Beati omnes
cxxxviii.

Blessed are all they that feare the lorde, and walke in his wayes.

For thou shalt eate the labour of thy handes.

Well is thee, and happie shalt thou be.

Thy wife shall be as the fruitful vine, vpon the walles of thy house.

Thy children like the olife braunches round about thy table.

Loe, thus shall the man be blessed, that feareth the lorde.

The lorde from out of Sion, shall so blesse thee: that thou shalt

Shalt see Hierusalem in prosperitie, all thy lyfe long.
yea that thou shalt see thy childers children: and peace
vpon Israel.

Glorie be to the father. &c.

As it was in the beginning. &c.

Or els this psalme folowynge.

God be mercifull vnto vs, and blesse vs, and shewe
vs the lighte of his countenaunce: and bee merciful
vnto vs. Deus miserere
anxi nostri,
psal. lxxvii.

That thy waye may bee knowen vpon yearth: thy sauynge
health among all nations.

Leate the people prayse thee (O God) yea leat all people
prayse thee.

O leate the nations reioyce and bee glad, for thou shalt
iudge the folke righteously, and gouerne the nations vpon
yearth.

Leat the people prayse thee (O God) leat all people prayse
thee.

Then shall the yearth bring forth her increase: and God,
euen our owne God, shall geue vs his blessinge.

God shall blesse vs, and all the endes of the worlde shall
feare him.

Glorie be to the father. &c.

As it was in the beginning. &c.

The psalme ended, and the manne and woman knelyng afore the
autler: the prieste standynge at the autler, and turning his face to-
warde them, shall saye.

Lord haue mercie vpon vs.

Answer.

Christ haue mercie vpon vs.

Minister.

Lord haue mercie vpon vs.

Our father whiche art in heauen. &c.

And leade vs not into temptation.

Answer.

But deliuer vs from euyll. Amen.

Minister.

O Lord

Of Matrimonie.

O lorde saue thy seruaunt, and thy handmaide.

Answer.

whiche put their truste in thee.

Minister.

O lorde sende them helpe from thy holy place.

Answer.

And euermore defende them.

Minister.

Bee vnto them a tower of strength.

Answer.

From the face of their enemye.

Minister.

O lorde heare my prayer.

Answer.

And leat my crie come vnto thee.

The Minister.

Let vs praye.

GOD of Abraham, GOD of Isaac, GOD of Jacob, blesse these thy seruauntes, & sowe the seede of eternal life in their mindes, that whatsoeuer in thy holy worde they hal profitably learne: they may in dede fulfil the same. Looke, O lord, mercifully vpon them from heauen & blesse them: And as thou didest sende thy Angell Raphaell, to Thobie, and Sara, the daughter of Raguel, to their great comfort: so vouchsafe to sende thy blessinge vpon these thy seruauntes, that they obeyng thy wil, and alway beyng in safetie vnder thy proteccion: may abyde in thy loue vnto theyr lyues ende: through Iesu Christ our Lorde. Amen.

This prayer folowinge shalbe omitted where the woman is past childe birthe.

O Merciful lorde, and heauenly father, by whose gracious gifte mākind is increased: we beseeche thee assiste with thy blissing these two persones, that they may both be fruitful in procreation of children: & also liue together so long in
godlye

godlye loue and honestie : that they maye see their childers children, vnto the thirde and fourth generacion, vnto thy prayse and honour: throughe Iesus Christ our lord. Amen.

God whiche by thy mightie power haste made all thinges of naught, whiche also after other thinges set in order diddeste appoint that out of man (created after thine owne image and similitude) woman should take her beginning: and knitting them together, diddeste teache, that it should neuer be lawfull to put asonder those, whome thou by matrimonie haddeste made one: O God, which hast consecrated the state of matrimonie, to such an excellent misterie, that in it is signified and represented the spiritual mariage & vnitie betwixte Christ and his church: Loke mercifully vpon these thy seruauntes, that both this manne maye loue his wyfe, according to thy woorde (as Christ did loue his spouse the church, who gaue himselfe for it, louing and cherishing it euen as his owne flesh:) And also that this woman maye be louing and amiable to her housebande as Rachel, wyse as Rebecca, faithfull and obedient as Sara: And in all quietnes, sobrietie, and peace, bee a folower of holy and godlye matrones. O lord blese them bothe, and graunt them to inherite thy euerlastinge kingdome, throughe Iesus Christ our Lorde. Amen.

Then shall the prieste blese the man and the woman, sayng.

Almightie god, whiche at the beginning did creat our first parentes Adam and Eue, and did sanctifie and ioyne them together in mariage: Powre vpon you the richesse of his grace, sanctifie and **b**lisse you, that ye maye please him bothe in bodye and soule: and lyue together in holy loue, vnto your lyues ende. Amen.

Then shalbe sayed after the gospels a sermon, wherein ordinarily (so oft as there is any mariage) the office of man and wyfe shal bee declared, according to holy scripture. Or yf there be no sermō, the minister shall reade this that foloweth.

Al ye whiche bee married, or which entende to take the holy estate of matrimonie vpon you: heare what holy scripture dooeth say, as touching the duetie of housebandes towarde their wiues, and wiues towarde their housebandes.

Saincte

Of Matrimonie.

Saincte Paule (in his epistle to the Ephesians the fyfth chapter) doeth geue this commaundement to all married men.

Ye housebandes loue your wyues, euen as Christ loued the churche, and hath geuen himselfe for it, to sanctifie it, purgeng it in the fountaine of water, throughe the word, that he might make it vnto himselfe, a glorious congregacion, not hauing spot or wrinkle, or any suche thing, but that it shoulde be holy and blameles. So men are bounde to loue their owne wyues, as their owne bodyes: he that loueth his owne wyfe, loueth himselfe. For neuer dyd any man hate his owne fleshe, but nourisheth and cherissheth it, euen as the lorde dothe the congregacion, for wee are membres of his bodye, of his fleshe, and of his bones. For this cause shall a man leaue father and mother, and shall be ioyned vnto his wyfe, and they two shall be one flesh. This mystery is great, but I speake of Christ, and of the congregacion. Neuerthelesse, let euery one of you so loue his owne wyfe, euen as himselfe.

Colos.iii.

Lyke wyse the same Saint Paule (writing to the Colossians) speaketh thus to all menne that be married: Ye men loue your wyues and be not bitter vnto them.

1 Pet. iii.

Heare also what saint Peter thapostle of Christ, (whiche was himselfe a married man) sayeth vnto all menne that are married. Ye husblandes dwel with your wyues according to knowledg: Geuyng honoz vnto the wyfe, as vnto the weaker vessell, and as heyres together of the grace of lyfe, so that your prayers be not hindred.

Hitherto ye haue heard the duetie of the husbände towarde the wyfe.

Nowe lyke wise ye wiues, heare and learne your duetie towarde your husbandes, euen as it is playnely set furth in holy scripture.

Ephes. v.

Saint Paule (in the fore named Epistle to the Ephesians) teacheth you thus: Ye weomen submit your selues vnto your

your owne husbandes as vnto the lord: for the husband is the viues head, euen as Christ is the head of the churche: And he also is the sauour of the whole bodye. Therefore as the Churche, or congregacion, is subiecte vnto Christ: So lykerwise let the viues also be in subieccion vnto theyr owne husbandes, in all thinges. And againe he saith: Let the wyfe reuerence her husbände. And (in his Epistle to the Colossians) Sainte Paule geueth you this short lesse. *Colos.iii.*
 Ye viues submit your selues vnto your owne husbandes, as it is conueniente in the Lorde.

Sainte Peter also doeth instructe you very godly, thus *i. Peter. iii.*
 saying: Let viues be subiect to their owne husbandes, so that if any obey not the woorde, they may bee wonne without the woorde, by the conuersacion of the wyues: whyle they beholde your chaste conuersacion, coupled with feare, whose apparell let it not bee outwarde, with brydded heare, and tryminyng about with golde, eyther in putting on of gorgeous apparell: But leat the hyd man, whiche is in the hearte, be without all corruption, so that the spirite be mylde and quiete, whiche is a precious thing in the sight of God. For after this maner (in the olde tyme) dyd the holy women, whiche trusted in God, appa-
 rell themselves, beeyng subiecte to their owne husbandes: as Sara obeyed Abraham callyng him lorde, whose daughters ye are made, doyng wel and beyng not dismaid with any feare.

(?)

The newe married persones, (the same daye of their mariage) must receiue the holy communion.

The

THE ORDER FOR the visitacion of the sicke, and the Communion of the same.

The prieste entring into the sicke persones house, shal saye,
Peace be in this house, and to all that dwell in it.

When he commeth into the sicke mannes presence, he shall saye
this psalme.

Domine ex-
audi. psal.
C. xliii.



Hear my prayer (o lord) and consider my desire:
herken vnto me for thy trueth and righteous-
nes sake.

And enter not into iudgemēt with thy seruānt:
for in thy sight shall no man liuing be iustified.

For the enemy hath persecuted my soule: he hath smitten
my lyfe downe to the ground: he hath layed me in the
darkenesse, as the men that haue bene long dead.

Therefore is my spirite vexed within me: and my hearte
within me is desolate.

Yet doe I remembre the tyme paste, I muse vpon all thy
woorkes: yea, I exercise my selfe in the woorkes of thy
handes.

I stretche forth myne handes vnto thee: my soule gaspeth
vnto thee as a thirstie lande.

heare me (o lord) and that soone: for my spirite weareth
faint: hyde not thy face from me, lest I be lyke vnto them
that goe downe into the pitte.

Lette me heare thy louyng kyndenesse betymes in the
mornyng, for in thee is my trust: shewe thou me the waye
that I shoulde walke in, for I lyft vp my soule vnto thee.
Deliuere me (o lord) from myne enemies: for I flye vnto
thee to hyde me.

Teache me to dooe the thing, that pleaseth thee, for thou
art my god: lette thy louyng spirite leade me soorth vnto
the lande of righteousness.

Quicken me (o lord) for thy names sake, and for thy
righteousnesse sake bryng my soule out of trouble.

And of thy goodnesse slaye my enemies, and destroye all
them that vere my soule, for I am thy seruaint.

Glorie be to the father and to the sonne. &c.

As it was in the beginning. &c.

with

With this antheime.

Remembre not Lorde our iniquities, nor the iniquities of our forefathers. Spare vs good Lorde, spare thy people, whom thou haste redeemed with thy moste precious bloud, and be not angry with vs for euer.

Lorde haue mercy vpon vs.

Christe haue mercy vpon vs.

Lorde haue mercy vpon vs.

Our father whiche art in heauen. &c.

And leade vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

The Minister.

O Lorde saue thy seruaunt.

Answer.

whiche putteth his trust in thee.

Minister.

Sende hym helpe from thy holy place.

Answer.

And evermore mightily defende hym.

Minister.

Let the enemy haue none aduantage of hym.

Answer.

Nor the wicked approche to hurte hym.

Minister.

Bee vnto hym, O Lorde, a strong tower.

Answer.

From the face of his enemy.

Minister.

Lorde heare my prayer.

Answer.

And let my cry come vnto thee.

Minister.

Let vs pray.

O Lorde looke downe from heauen, beholde, visite, and releeue this thy seruaunte: Looke vpon hym with the eyes of thy mercy, geue hym comforte, and sure confidence in thee: Defende him from the daunger of the enemy, and kepe hym in perpetuall peace, and

L. i. safetie;

The visitacion of the sicke.
safetie: through Iesus Christe our Lorde. Amen.

Visite vs almightie and moſte mercifull God, and
Saviour: Extende thy accustomed goodneſſe to
this thy ſeruaunt, whiche is greued with ſickenneſſe:
Viſite hym, O Lord, as thou diddeſt viſite Peters wifes
mother, and the Capitaynes ſeruaunte. And as thou pre-
ſeruedſt Thobie and Sara by thy Aungell from daun-
ger: So reſtoze vnto this sicke perſon his former health
(if it be thy will,) or els geue hym grace ſo to take thy cor-
rection: that after this paynfull lyfe ended, he may dwell
with thee in lyfe euerlaſtyng. Amen.

Then ſhall the miniſter exhorſte the sicke perſon after this
fourme, or other lyke.

Dearely beloued, knowe this, that almighty God is
the Lorde ouer lyfe, & death, and ouer all thinges
to them pertainyng, as yowth, ſtrength, helth, age,
weakenneſſe, and ſickenneſſe. wherfore, whatſoeuer your
ſickenneſſe is, knowe you certaynly that it is Gods viſitaci-
on. And for what cauſe ſoeuer this ſickenneſſe is ſente vnto
you: whether it bee to trye your patience for the example
of other, and that your fayth maye be founde, in the daye
of the Lord, laudable, glorious and honourable, to the en-
creaſe of glorye, and endleſſe felicitie: Or els it be ſent vnto
you to correcte and amende in you, whatſoeuer doeth of-
fende the eyes of our heavenly father: knowe you certayn-
ly, that yf you truly repente you of youre ſynnes, and
beare youre ſickenneſſe patiently, truſtyng in Gods mer-
cy, for his deare ſonne Ieſus Chriſtes ſake, and rende
vnto him humble thanks for his fatherly viſitacion, ſub-
mytting your ſelfe wholly to his will: it ſhall turne to your
profite, & helpe you forwarde in the right way that leadeth
vnto euerlaſting lyfe. ¶ Take therfore in good worth,
the chaſtement of the Lorde: For whom the Lorde loueth,
he chaſtiſeth. Yea (as Saincte Paul ſayeth,) he ſcourgeth
euery ſonne, whiche he receyueth: yf you endure chaſtiſe-
ment, he offereth himſelfe vnto you as vnto his owne chil-
dren. what ſonne is he that the father chaſtiſeth not:
yf

If the perſon
viſited bee
very ſicke,
then the cur-
rate may end
his exhorta-
cion at this
place. ¶

Yf ye be not vnder correccion (wherof all the true children are partakers) then are ye bastardes and not children. Therfore seyng that whan our carnall fathers doe correct vs, we reuerently obey them, shall we not nowe muche rather be obedient to our spirituall father, and so lyue? And they for a fewe daies do chastise vs after theyr owne pleasure: but he doeth chastise vs for our profite, to thetente he may make vs partakers of his holines. These wordes, good brother, are Gods wordes, and wyrtten in holy scripture for our comfort and instruction, that we should patiently and with thanks geuyng, beare our heauenly fathers correccion: whansoever by any maner of aduersitie it shall please his gracious goodnes to visite vs. And there should be no greater comfort to christian persons, then to be made lyke vnto Christe, by sufferynge patiently aduersities, troubles, and sickenesses. For he himselfe went not vp to ioy, but first he suffered payne: he entred not into his glory, before he was crucified. So truely our waye to eternall ioy, is to suffre here with Christe, and our doore to entre into eternall lyfe: is gladly to dye with Christe, that we may ryse againe from death, and dwell with him in everlasting lyfe. Nowe therfore taking your sicknesse, whiche is thus profitable for you, patiently: I exhorte you in the name of God, to remembre the profession, which you made vnto God in your Baptisme. And forasmuche as after this lyfe, there is accompte to be geuen vnto the righteous iudge, of whom all must be iudged without respect of persons: I require you to examine your selfe, & your state, both towarde God and manne, so that accusyng and condemning your selfe for your owne faultes, you may finde mercy at our heauenly fathers hand, for Christes sake, and not be accused and condemned in that fearefull iudgemēt. Therfore I shall shortly rehearse the articles of our faith, that ye may knowe whether you doe beleue as a christian man should beleue, or no.

Here the minister shall rehearse the articles of the saythe, saying thus.

Doest thou beleue in God the father almyghtie?

C.ii.

And

The visitation of the sicke.

And so forth as it is in Baptisme.

This may be done
before the minister
begyn his prayers
as he shall see cause.

Then shall the minister examine whether he be in charitie with all the worlde : Exhortyng hym to forgeue from the botome of his herte, all persons that haue offended hym: and if he haue offended o: ther, to aske them fo: geuenesse: and where he hath done iniurie o: wrong to any man, that he make a: mendes to his vttermoste power. And if he haue not afoze disposed his goodes, let him then make his wyll. (But men must be oft admonished that they sette an o: dze fo: they: tempo: all goodes and landes, whan they be in helth.) And also to declare his debtes, what he oweth, and what is owyng to hym: fo: discharging of his conscience, and quietnesse of his executours. The minister may not fo: get, no: omitte to moue the sicke person, (and that most earnestly) to lyberalitie toward the poore.

Here shall the sicke person make a speciall confession, yf he fele his conscience troubled with any weightie matter. After which confession, the priest shall absolue hym after this forme: and the same forme of absolucion shall be vsed in all pryuate confessions.

Our Lorde Iesus Christe, who hath lefte power to his Churche to absolue all sinners, whiche truely repente and beleue in hym: of his great mercy forgeue thee thyne offences: and by his autoritie committed to me, I absolue thee from all thy sinnes, in the name of the father, and of the sonne, and of the holy gost. Amen.

And then the priest shall saye the Collecte folowynge.

Let vs praye.

O moste mercifull God, whiche accordyng to the multitude of thy mercies, doest so put away the sinnes of those which truely repent, that thou remembrest the no more: open thy eye of mercy vpon this thy seruaunt: who moste earnestly desireth pardon and forgeuenesse: Reue in him, moste louing father, whatsoeuer hath been decayed by the fraude and malice of the deuill, o: by his owne carnal wil, and frailnes: preserue and continue this sicke membre in the vnitie of thy Churche, consider his contricion, accept his teares, alwaie his payne as shalbe seen to thee moste expediente fo: hym. And forasmuche as he putteth hys
full

The visitacion of the sicke. Fol. cxliiij.

full trust only in thy mercy: Impute not vnto hym his former sinnes, but take him vnto thy fauour: through the merites of thy most derely beloued sone Iesus Christ. Amen.

Then the minister shall saye this Psalme.

In thee, O Lorde, haue I put my trust, lette me neuer be put to confusion, but ridde me, and deliuer me in thy righteousness: enclyne thyne eare vnto me, and saue me. In te domine sperant. psal. lxxi.

Be thou my strong holde, (wherunto I may alwaye resort) thou hast promised to helpe me: for thou art my house of defence and my castell.

Deliuer me (O my God) out of the hande of the vngodly: out of the hande of the vnrightheous and cruell manne.

For thou (O Lorde God) art the thyng that I long for, thou art my hope euen from my youth.

Through thee haue I been holden vp euer since I was borne: thou arte he that tooke me out of my mothers wombe, my prayse shalbe alwaye of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

Oh let my mouth be filled with thy prayse (that I maye syng of thy glory) and honour all the daye long.

Cast me not awaye in the tyme of age, forsake me not when my strength fayleth me.

For myne enemies speake against me: and they that lay waite for my soule, take their counsaile together, saying:

God hath forsaken hym, persecute hym and take him: for there is none to deliuer him.

Goe not ferre from me, O God: my God, haste thee to helpe me.

Let them be confounded and perishe, that are agaynste my soule: let them be couered with shaine and dishonoure, that seke to doe me euill.

As for me, I wyll patiently abyde alwaye: and wyll prayse thee more and more.

My mouth shall dayly speake of thy righteousness and saluacion: for I knowe no ende therof.

I will goe forth in the strength of the Lorde God: and will make mencion of thy righteousness onely.

Thou (O God) hast taught me from my youth vp vntill now: therefore will I tell of thy wondrous workes.

L.iii.

Forsake

The visitacion of the sicke.

Forlake me not (O God) in myne olde age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, & thy power to all thē that are yet for to come.

Thy righteousnesse (O God) is very high, and greates thynges are they that thou haste done: O God who is lyke vnto thee?

O what great troubles and aduersities haste thou shewed me: and yet diddest thou turne and refreshe me: yea, and broughtest me from the depe of the earth agayne.

Thou haste brought me to great honour: and comforted me on euery syde.

Therefore will I praise thee, & thy faythfulnes (O God) playing vpon an instrument of musicke: vnto thee will I syng vpon the harpe, O thou holy one of Israel.

My lippes will be fayne, when I syng vnto thee: and so will my soule whom thou haste deliuered.

My tounge also shall talke of thy ryghteousnesse all the daye long: for they are confounded and brought vnto shame, that seke to doe me euill.

Glory be to the father. &c.

As it was in the begynnyng. &c.

Addyng this antheme.

O Saneour of the worlde saue vs, whiche by thy crosse and precious blood haste redemed vs, helpe vs we beseeche thee, O God.

Then shall the minister saye.

The almyghty Lord, whiche is a moste strong tower to all thē that put their trust in hym, to whom al thynges in heauen, in earth, and vnder earth, doe bowe and obey: be nowe & euermore thy defence, and make thee know and fele, that there is no other name vnder heauen geuen to man, in whome and through whome, thou mayest receyue helth and saluacion, but onely the name of our Lorde Iesus Christe. Amen.

If the sicke person desyre to be annoynted, then shall the priest annoynte hym vpon the forehead or brest onely, making the signe of the crosse, saying thus,

As

AS with this visibyle oyle thy body outwardelye is anoynted: so our heauenly father, almighty god, graunt of his infinite goodnes, that thy soule inwardly may be anoynted with the holy gost, who is the spirite of al strength, comfort, reliefe, and gladnes. And bouchesafe for his great mercy (if it be his blessed will) to restore vnto thee thy bodily health, and strength, to serue hym: and sende thee release of all thy paynes, troubles and diseases, both in bodye and mynde. And howsoever his goodnes (by his diuine and vnsearcheable prouidence) shal dispose of thee: we his vnworthy ministers and seruauntes, humbly beseeche the eternall maiestie, to doe with thee, accordyng to the multitude of his innumerable mercies, and to pardone thee all thy synnes, and offences, committed by all thy bodely senses, passions, and carnall affections: who also bouchesafe mercifullye to graunt vnto thee gostly strength, by his holy spirite, to withstand & ouercome al tēptacions & assaults of thine aduersary, that in no wise he preuaile agaynste thee, but that thou maist haue perfect victory & triumph agaynst the deuill, sine, & deth, through Christ our lord: who by his deth, hath ouercomed the prince of death, & with the father, & the holy gost euermore liueth & reigneth god, world without end. Amen.

How long wilt thou forget me (O Lord:) for euer: how long wilt thou hyde thy face from me:

*Usquequo do-
mine. psal. xiii*

How long shal I seke counsel in my soule: & be so vexed in myne heart: how long shal myne enemye tryūphe ouer me:

Consider, and heare me (O Lord my God) lighten myne eyes, that I slepe not in death.

Lest myne enemy say, I haue preuayled agaynste hym: for if I be cast down, they that trouble me will reioyce at it.

But my trust is in thy mercy, and my hearte is ioyful in thy saluacion.

I will sing of the lorde, because he hath delte so louyngly with me.

Yea I wil prayse the name of the lord the most higheste. Glory be to the father. &c.

As it was in the beginning. &c.

The Communion of the sicke.



Inasmuche as all mortall men be subiect to many sodain perilles, diseases, and sykenesses, and euer vncerteyne what tyme they shall departe out of this lyfe: Therefore to the intente they may be alwayes in a redynesse to dye, whensoever it shall please almyghyte God to call them: The curates shall diligently from tyme to tyme, but specially in the plague tyme, exhorte theyr parishoners to the ofte receyving (in the churche) of the holy Communion of the body and bloud of our sauour Christe: whiche (if they doe) they shall haue no cause in theyr sodayne visitacion, to be vniquieted for lacke of the same. But if the sycke person be not hable to come to the churche, and yet is desyrous to receyue the Communion in his house, then he must geue knowlege ouer night, or els early in the morning to the curate, sygnifying also how many be appoynted to communicate with him. And if the same day there be a celebracion of the holy Communion in the churche, then shall the priest reserue (at the open communion) so muche of the sacrament of the body and bloud, as shall serue the sicke person, and so many as shall Communicate with him (if there be any.) And so soone as he conueniently may, after the open Communion ended in the churche, shall goe and minister the same, firste to those that are appoynted to communicate with the sicke (if there be any) and last of al to the sicke persone himselfe. But before the Curate distribute the holy Communion: the appoynted generall confesseyon must be made in the name of the communicantes, the curate adding the absolucion with the comfortable sentences of scripture folowynge in the open Communion: and after the communion ended, the Collecte.

Almightie and euerliuyng God, we mooste hartely thanke thee. &c.

But if the day be not appoynted for the open communion in the churche, then (vpon conuenient warning geuen) the curate shall come and visite the sicke person afore noone. And hauing a conuenient place in the sycke mannes house (where he may reuerently celebrate) with all thynges necessary for the same, and not being otherwise letted with the publike service or any other iust impediment: he shall there celebrate the holy communion after suche forme and sozte as hereafter is appoynted.

The

THE CELEBRAⁿ Fol. cxlv.

cion of the holy Communion for the sicke.

Prayse the Lorde, all ye nacions, laude hym all ye people: for his mercifull kyndenes is confirmed towarde vs, and the trueth of the Lorde endureth for euer. Glory be to the father, and to the sonne. &c.

Lorde haue mercy vpon vs.

Christ haue mercy vpon vs.

Lorde haue mercy vpon vs.

Without any more repetition.

The Priest.

The Lorde be with you.

Answer.

And with thy spirite

Let vs praye.

Almyghtye euerlyuyng God, maker of mankynde, whiche doest correct those whome thou doest loue, & chastisest every one whome thou dost receiue: we beseeche thee to haue mercie vpon this thy seruaunt visited with thy hand, and to graunt that he may take his sickenes patiently, and recouer his bodily health (if it be thy gracious will) and whansoever his soule shall departe from the body, it may without spotte be presented vnto thee: through Iesus Christ our Lorde. Amen.

The Epistle.

My sonne despise not the correction of the lorde, neither faynt when thou art rebuked of him: for whom the lorde loueth, him he correcteth, yea and he scourgeth every sonne, whome he receiueth.

Hebr. xlv.

The Gospel.

John. v.

Verely verely I saye vnto you, he that heareth my woorde, and beleueth on him that sente me, hath euerlasting lyfe, and shall not come vnto damnacyon, but he passeth from death vnto life.

The Preface.

The Lorde be with you.

Answer.

And with thy spirite.

Lift vp your heartes. &c.

Unto the ende of the Cannon.

Ca

The Communion of the sicke.

At the time of the distribution of the holy sacrament, the priest shall first receiue the Communion hymselfe, & after minister to them that be appoynted to communicate with the sycke (if there be any) and then to the sicke person. And the sicke person shall alwayes desire some, eyther of his owne house, or els of hys neighbours, to receiue the holy Communion with hym, for that shall bee to hym a singuler great counfort, and of theyr parte a great token of charitie.

And if there bee moe sycke persons to be visited the same day that the Curate dooeth celebrate in anye sycke mannes house: then shall the curate (there) reserue so much of the sacrament of the body and bloud: as shall serue the other sicke persons, and suche as be appoynted to communicate with them, (if there bee anye.) And shall immediatly cary it, and minister it vnto them.

But if any man eyther by reason of extremitie of sickenesse, or for lacke of warnyng geuen in due tyme, to the curate, or by any other iuste impediment, doe not receiue the sacrament of Christes body & bloud: then the curate shall instruct him, that if he doe truly repent him of his sinnes, and stedfastly beleue that Jesus Christ hath suffered death vpon the crosse for hym: and shed hys bloud for hys redemption, earnestly remembring the benefites he hath therby, and geuing him heartie thanks therfore: he doth eate and drynke spiritually the body and bloud of our sauour Christ, profitably to his soules health, althoughe he dooe not receyue the sacramente with his mouth

When the sicke persone is visited and receiueth the holy Communion, all at one tyme: then the priest for moze expedition shall vse this order at the visitacion.

The Antheme.

Remember not Lorde. &c.

Lorde haue mercie vpon vs.

Christe haue mercy vpon vs.

Lorde haue mercy vpon vs.

Our father whiche art in heauen. &c.

And leade vs not into temptacion.

Answer.

But deliuer vs from euil. Amen.

Let vs pray.

O Lorde looke downe from heauen. &c.

With the first parte of the exhortacion and all other thynges vnto the psalme:

In thee O Lorde haue I put my trust. &c.

And if the sicke desyre to be annoynted, then shall the Priest vse the appoynted prayer without any psalme.

The

THE ORDRE FOR

the Buriall of the dead.

The priest metyng the Corps at the Church stile, shall say:
Or els the priestes and clearkes shall syng, and so goe eyther
into the Church, or towarde the graue.

I Am the resurrection and the lyfe (sayth the Lorde) ^{Ihon. x.}
he that beleueth in me, yea though he were dead,
yet shall he lyue. And whosoever lyueth and bele-
ueth in me: shall not dye for euer.

I knowe that my redeemer lyueth, and that I shall ryse ^{Iob. xix.}
out of the earth in the last day, and shalbe couered again
with my skinne, and shall see God in my fleshe: yea and I
my selfe shall beholde hym, not with other but with these
same eyes.

We brought nothyng into this world, neyther may we ^{1. Timo. vi.}
carrye any thyng out of this worlde. The Lorde ge- ^{Iob. i.}
neth, and the Lorde taketh away. Euen as it pleaseth the
Lorde, so commeth thynges to passe: blessed be the name
of the Lorde.

When they come at the graue, whyles the Corps is made
ready to be layed into the earth, the priest shall say, or els the
priest and clearkes shall syng.

Manne that is borne of a woman, hath but a shorte ^{Iob. ix.}
tyne to lyue, and is full of misery: he cummeth vp
and is cut downe lyke a floure, he flyeth as it were
a shadowe, and neuer continueth in one staye.

In the myddest of lyfe we be in death, of whom may we
seke for succour but of thee, O Lorde, which for our sinnes
iustly art moued: yet O Lorde God mooste holy, O Lorde
mooste mighty, O holy and mooste mercifull sauour, deliuer
vs not into the bytter paynes of eternall death. Thou
knowest, Lorde, the secretes of our heartes, shutte not vp
thy mercifull eyes to oure prayers: But spare vs Lorde
mooste holy, O God mooste mighty, O holy and mercifull
sauour, thou mooste worthy iudge eternal, suffre vs not at
our last houre for any paynes of death, to fall from thee.

Then

At the Buriall.

Then the priest castyng earth vpon the Corps, shall saye.

Commende thy soule to God the father almighty, and thy body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certaine hope of resurrection to eternall lyfe, through our Lorde Iesus Christe, who shall chaunge oure vile body, that it may be lyke to his glorious body, according to the mighty working wherby he is hable to subdue al thinges to himselfe.

Then shalbe sayed oꝝ song.

Apoca. xliij.

I heard a voyce from heauen, saying vnto me: write, blessed are the dead which dye in the Lord. Euen so sayeth the spirite, that they rest from their labours.

Let vs pray.

We commend into thy handes of mercy (most mercifull father) the soule of this our brother departed. R. And his body we commit to the earth, beseeching thine infinite goodnesse, to geue vs grace to lyue in thy feare and loue, and to dye in thy fauour: that when the iudgemente shall come whiche thou haste committed to thy welbeloued sonne, both this oure brother, and we, may be found acceptable in thy sight, and receyue that blessing, whiche thy welbeloued sonne shall then pronounce to all that loue and feare thee, saying: Come ye blessed children of my father: Receyue the kyngdome prepared for you before the beginning of the worlde. Graunt this, mercifull father, for the honour of Iesu Christe our onely sauior, mediator, and aduocate. Amen.

This prayer shall also be added.

Almightye God, we geue thee hertie thanks for this thy seruant, whom thou hast deliuered from the miseries of this wretched worlde, from the bo-
dye of death and all temptation. And, as we trust, haste brought his soule, which he committed into thy holy handes, into sure consolacion and rest: Graunt we beseeche thee, that at the daye of iudgemente, hys soule and all the

the soules of thy elect, departed out of thys lyfe, may with vs and we with them, fullye receyue thy promysse, and bee made perfite altogether, thoro we the glorious resurrection of thy sonne Iesus Christe our Lorde.

These psalmes with other suffrages folowing, are to be sayde in the church, either before or after the buriall of the corpes.



Am well pleased that the lorde hath hearde the voyce of my prayer.

*Dilexi querens
am. psal. cxvi*

That he hath enclined his eare vnto me: therefore will I call vpon him as long as I liue.

The snares of death compased me round about, and the paynes of hel, gatte hold vpon me: I shal finde trouble and heauines, and I shall call vpon the name of the Lorde (O Lorde) I beseeche thee deliuer my soule.

Gracious is the lord, and righteous: yea our god is mercifull.

The lorde preserveth the simple: I was in misery and he helped me.

Turne agayn then vnto thy rest, O my soule: for the lord hath rewarded thee.

And why: thou hast deliuered my soule from death, mine eyes from teares, and my feete from falling.

I will walke before the lorde, in the lande of the liuyng:

I beleued & therefore will I speake: but I was sore troubled.

I sayde in my haste: all men are lyers.

What rewarde shall I geue vnto the lorde: for all the benefites that he hath done vnto me?

I will receiue the cup of saluacion: and cal vpon the name of the Lorde.

I will pay my bowes now in the presence of all his people: right dere in the sight of the lorde is the death of hys saines.

Beholde (O Lorde) how that I am thy seruaunt: I am thy seruaunt and the sonne of thy handmayde, thou haste broken my bondes in sunder.

I will offer to thee the sacrifice of thanks geuyng, and will call vpon the name of the Lorde.

I will pay my bowes vnto the lorde in the syghte of all his

At the Buriall.

his people, in the courtes of the Lordes house, euen in the
middest of thee, O Hierusalem.

Glory be to the father. &c.

As it was in the beginning. &c.

Domine proz
fasti. psal.
cxxxix.

O Lord thou hast searched me out, and knowen me.
Thou knowest my downsitting and mine vpising:
thou vnderstandest my thoughtes long before.

Thou art about my path, and about my bed, and spyeste
out all my wayes.

For loe, there is not a woorde in my tongue, but thou (O
Lord) knowest it altogether.

Thou hast fashioned me, behynde and before: and layed
thyne hande vpon me.

Suche knowelage is to wonderfull and excellent for me:
I cannot attayne vnto it.

Whither shall I goe then from thy spirite: or whither
shall I goe then from thy presence?

If I cline vp into heauen, thou art there: If I goe down
to hell thou art there also.

If I take the winges of the morning, and remaine in the
vttermost partes of the sea.

Euen there also shall thy hande leade me, and thy right
hande shall holde me.

If I say: peraduenture the darkenes shall couer me, then
shall my night be turned to day.

Yea the darkenes is no darkenes with thee: but the night
is all cleare as the day, the darkenes and lighte to thee are
both a lyke.

For my reynes are thyne, thou haste couered me in my
mothers wombe, I will geue thanks vnto thee: for I am
fearefullye, and wonderouslye made, marueilous are thy
woorkes, and that my soule knoweth right well.

My bones are not hyd from thee, though I bee made se-
cretly, and fashioned beneath in the yearth.

Thine eyes did see my substaunce, yet being vnperfecte:
and in thy booke were all my members witten.

Whiche daye by daye were fashioned, when as yet there
was none of them.

Howe deare are thy counsels vnto me, O GOD: O howe
great is the summe of them.

If

If I tell them, they are more in number then the sande:
when I wake vp, I am present with thee.

Wilt thou not sleigh the wicked, O God: departe from me
ye bloud thirstie men.

For they speake vnrightheously against thee: and thyne
enemies take thy name in vaine.

Do not I hate them, O Lorde, that hate thee: and am
not I greued with those that ryle vp against thee:

Yea I hate them right soore, euen as though they were
myne enemies.

Trye me, O God, and seke the grounde of myne heart:
proue me, and examine my thoughtes.

Looke well if there be any way of wickednes in me: and
leade me in the waye everlastyng.

Glozy be to the father. &c.

As it was in the begynnyng. &c.

Praise the Lorde (O my soule) while I liue will I ^{Lauda anima}
praise the Lorde: yea as long as I haue any bee- ^{mea. psal.}
ing, I wil sing prayles vnto my God. ^{cxlviii.}

O put not your trust in princes, nor in any childe of man,
for there is no helpe in them.

For when the breath of man goeth furth, he shall turne
agayne to his earth, and then all his thoughtes perishe.

Blessed is he that hath the God of Jacob for his helpe,
and whose hope is in the Lorde his God.

which made heauen and earth, the sea, and all that ther-
in is: whiche kepeth his promyse for ever.

whiche helpeth them to ryght that suffre wrong: whiche
feedeth the hungry.

The Lorde looeth men out of prison: the Lorde geueth
sight to the blynde.

The Lorde helpeth them vp that are fallen: the Lorde
careth for the righteous.

The Lorde careth for the straungers, he defendeth the
fatherlesse and widdowe: as for the waye of the vngodly,
he turneth it vpsyde downe.

The Lorde thy God, O Sion, shalbe king for euermore:
and throughout all generacions.

Glozy be to the father. &c.

As it was in the beginnyng. &c.

Then

At the Buriall.

Then shall folowe this lesson, taken out of the .xv. Chapter
to the Corinthians, the first Epistle.

i. Cor. xv.

Christe is risen from the dead, and become the first
fruites of them that slepte. For by a manne came
death, and by a manne came the resurrection of the
dead. For as by Adam all dye: even so by Christe shall all
be made alyue, but every manne in his owne ordre. The
first is Christe, then they that are Christes at his com-
ming. Then commeth the ende, when he hath deliuered
vp the kingdome to God the father, when he hath put
downe all rule and all authoritie and power. For he must
reygne till he haue putte all his enemyes vnder his feete.
The laste enemy that shall be destroyed, is death. For he
hath put all thinges vnder his feete. But when he sayeth
all thinges are put vnder him, it is manifest that he is ex-
cepted, whiche did put all thynges vnder hym. When all
thynges are subdied vnto hym, then shall the sonne also
hymselfe be subiecte vnto hym that put all thinges vnder
him, that God may be all in all. Els what doe they, which
are baptized ouer the dead, if the dead rylse not at all: why
are they then baptized ouer them? Yea, and why stand we
alwaye then in ieoperdie? By our reioysing, which I haue
in Christ Iesu our Lord, I dye dayly. That I haue fought
with beastes at Ephesus after the maner of men, what a-
uauntage it me, if the dead rylse not agayne? Let vs eate,
and drynke, for to morowe we shall dye. We not ye decey-
ued: euill wordes corrupt good maners. Awake truly out
of slepe, and sunne not. For some haue not the knowledge
of God. I speake this to youre shame. But some manne
will say: howe arylse the dead: with what body shall they
come? Thou foole, that whiche thou sowest, is not quic-
kened except it dye. And what sowest thou? Thou sowest
not that body that shalbe: but bare corne, as of wheate, or
of some other: but God geueth it a body at his pleasure, to
every seede his owne body. All fleshe is not one maner of
fleshe: but there is one maner of fleshe of me, an other ma-
ner of fleshe of beastes, an other of fishes, and an other of
birdes. There are also celestiaall bodies, and there are bo-
dies terrestriall. But the glory of the celestiaall is one, and
the glory of the terrestriall is an other. There is one maner
glory

glozy of the sunne, and an other glozy of the moone, and an other glozy of the starres. For one starre differeth from an other in glozy. So is the resurrection of the deade. It is sowen in corrupcion, it ryseth agayn in incorrupcion. It is sowen in dishonoure, it ryseth agayne in honoure. It is sowen in weakenesse, it ryseth agayne in power. It is sowen a naturall body, it ryseth againe a spirituall bodye. There is a naturall body, and there is a spirituall bodye: as it is also wrytten: the fyrst man Adā was made a liuyng soule, and the last Adam was made a quicknyng spirite. Howebeit that is not fyrst which is spirituall: but that whych is naturall, and then that which is spirituall. The fyrst man is of the earthe, earthy: The seconde manne is the Lorde from heauen (heauenly.) As is the earthy, suche are they that are earthy. And as is the heauenly, such are they that are heauenly. And as we haue borne the image of the earthy, so shall we beare the image of the heauenly. This saie I brethren, that fleshe and bloud can not enherite the kingdome of God: Neither doth corrupcion inherite vncorruption. Beholde, I shewe you a mistery. We shal not al slepe but we shal all be chaunged, and that in a momente, in the twinkelyng of an eye by the laste trumpe. For the trumpe shall blowe, & the dead shall rylse incorruptible, & we shall be chaunged. For this corruptible must put on incorruption: & this mortal must put on immortallitie. When this corruptible hath put on incorruption, & this mortal hath put on immortallitie: then shall be broughte to passe the saying that is wrytten: Death is swallowed vp in victory: Death where is thy sting: Hell where is thy victory: The sting of death is sinne: & the strength of sinne is the law. But thākes be vnto God, which hath geuen vs victorie, through our lord Iesus Christ. Therefore my deare brethren, be ye steadfast & vnmouable, alwaies riche in the worke of the lord, forasmuch as ye know, how that your labour is not in vayne, in the lord.

The lesson ended, then shall the priest saye.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

A. i.

Dure

At the Buriall.

Our father whiche art in heauen. &c.
And lead vs not into temptacion.

Answer.

But delyuer vs from euyl. Amen.

Priest

Entre not (O lord) into iudgement with thy seruants.

Answer.

For in thy sight no luyng creature shalbe iustified.

Priest.

From the gates of hell.

Answer.

Delyuer theyr soules, O lord.

Priest.

I beleue to see the goodnes of the Lord.

Answer.

In the lande of the liuyng.

Priest.

O Lord, graciously heare my prayer.

Answer.

And let my crye come vnto thee.

Let vs praye.

O Lord, with whome do liue the spirites of them that be dead: and in whome the soules of them that be elected, after they be delyuered from the burden of the fleshe, be in ioy and felicitie: Graunte vnto this thy seruant, that the sinnes which he committed in this world be not imputed vnto him, but that he, escaping the gates of hell, & paynes of eternal derkenes, may euer dwell in the region of light, with Abraham, Isaac, and Jacob, in the place where is no wepyng, sorowe, nor heauynes: and when that dreadfull day of the generall resurreccion shall come, make hym to rise also with the iust and righteous, and receiue thys body againe to glory, then made pure and incorruptible: set him on the righte hande of thy sonne Iesus Christ, among thy holy and elect, that then he maye heare with them these most swete and comfortablen wordes: Come to me ye blessed of my father, possesse the kyngdome which hath bene prepared for you from the begynning of the world: Graunte this we beseeche thee, o mercifull father, through Iesus Christ our mediatur and redeemer. Amen.

The

THE CELEBRACION

of the holy Communion when there
is a Burial of the dead.

Lyke as the hart desireth the water brookes: so longeth
my soule after thee, O God. Onemasmes
dum. psal.

My soule is a thirst for god, yea, euen for the living god: Xlii.
when shall I come to appeare before the presence of God:
My teares haue beene my meate day and night: whyle
they dayly say vnto me, where is nowe thy god?

Nowe when I thinke thereupon, I powre out my heart by
my selfe: for I went with the multitude, and brought them
furth vnto the house of God, in the voyce of praise and
thankesgeuing, amonge suche as kepe holy day.

why art thou so full of heauines (O my soule) and why art
thou so vnquiete within me?

Put thy trust in god, for I wil yet geue him thanks, for the
helpe of his countenance.

My God, my soule is vexed within me: therefore will I re-
member thee concerning the land of Iordane, and the litle
hill of Hermonim.

One deepe calleth an other because of the noyse of thy
water pypes: al thy waues and stormes are gone ouer me.
The lorde hath graunted his louing kyndenesse on the
daye tyme: and in the nighte season dyd I syng of hym, and
made my prayer vnto the god of my lyfe.

I will say vnto the God of my strength, why haste thou
forgotten me: why goe I thus heauelye, whyle the enemye
oppresseth me?

My bones are smitten a soonder, whyle myne enemies
(that trouble me) cast me in the teeth: namely while they
say dayly vnto me, where is nowe thy God?

why art thou so vexed (O my soule) and why arte thou so
disquieted within me?

Put thy trust in god, for I will yet thanke hym whiche
is the helpe of my countenance, and my God.

Glory be to the father, and to the sonne: & to the holy gost.

As it was in the beginning, is nowe, and euer shall be:
worlde without ende. Amen.

A.ij.

Collect

At the Buriall.

Collette.

O Mercifull god the father of oure lord Iesu Christ, who is the resurreccion and the life: In whome whosoener beleueth shall liue though he dye: And whosoener liueth, and beleueth in hym, shall not dye eternally: who also hath taught vs (by his holye Apostle Paule) not to bee sorre as men without hope for them that slepe in him: we mekely beseeche thee (o father) to raise vs from the death of sin, vnto the life of righteousness, that when we shall departe this lyfe, we maye slepe in him (as our hope is this our brother doeth) and at the general resurreccion in the laste daie, both we and this oure brother departed, receiuyng agayne our bodies, and risinge againe in thy moste gracious fauoure: maye with all thine elect Sayntes, obtaine eternall ioye. Graunt this, O Lord god, by the meanes of our aduocate Iesus Christ: whiche with thee and the holy ghooste, liueth and reigneth one God for ever. Amen.

The Epistle.

L. I. c. l. i. i. l.

Iwould not brethzen that ye shoulde bee ignorant concerning them whiche are fallen a slepe, that ye sorowe not as other doe, which haue no hope. For if wee beleue that Iesus dyed, and rose agayne: euen so them also whiche slepe by Iesus, wyll God brynge agayne with him. For this saie we vnto you in the woorde of the Lord: that we whiche shall lyue, and shall remaine in the cummyng of the Lorde, shall not come ere they whiche slepe. For the Lorde himselte shall descende from heauen with a shoute and the voice of the Archangell and troump of God. And the deade in Christ shall arise firste: then wee whiche shall lyue (euen wee whiche shall remayne) shall bee caughte vp wyth them also in the cloudes, to meete the Lorde in the ayre. And so shall wee ever bee wyth the Lorde. wherefore counforte youre selues one an other wyth these woordes.

The



Jesus sayed to his disciples and to the Jewes : All ^{John. vi.} that the father geueth me, shall come to me: and he that commeth to me, I cast not away. For I came down from heauen: not to doe that I wil: but that he will, whiche hath sent me. And this is the fathers wyll whiche hath sente me: that of all whiche he hath geuen me, I shall lose nothing: but raise them vp again at the last day. And this is the wyll of hym that sent me: that euery one which seeth the sonne and beleueth on him, haue euerlasting life. And I wil raise hym vp at the laste daye.

¶.iij.

The

THE ORDRE OF THE Purification of weomen.

The woman shall come into the churche, and there shall kneele
downe in some cōueniente place, nygh vnto the quier doore:
and the prieste standyng by her, shall saye these wordes or
suche lyke, as the case shall require.

Fo: asmuche as it hath pleased almighty god of his
goodnes to geue you safe deliuerance, and your childe
baptisme, and hath preserved you in the greate daunger of
childebirth: ye shal therefore geue heartie thākes vnto god,
and pray.

Then shall the prieste say this psalme.

Leuani ochlos
psal. cxxi.

I haue lifted vp mine eyes vnto the hilles: from whence
cummeth my helpe:

My help cummeth euen from the lord: whiche hath made
heauen and earth.

He will not suffer thy foote to be moued: and he that ke-
peth thee will not slepe.

Beholde he that kepeth Israell: shall neyther slumber nor
slepe.

The lord himselfe is thy keper: the lord is thy defence v-
pon thy right hande.

So that the sunne shall not burne thee by daye: neyther the
moone by nyght.

The lord shall preserve thee from all euill: yea it is euen he
that shall kepe thy soule.

The lord shall preserve thy going out, and thy cummyng
in: from this tyme furth for euermore.

Glorie be to the father, and to the sonne. &c.

As it was in the beginning, is now, and euer. &c.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Our father whiche art in heauen. &c.

And leade vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

Priest.

O lord saue this woman thy seruaunt.

Answer

Aunswere.

which putteth her trust in thee.

Priest.

Be thou to her a strong tower.

Aunswere.

From the face of her enemye.

Priest.

Lord heare oure prayer.

Aunswere.

And let oure crye come to thee.

Priest.

¶ Let vs praye.

O Almyghtye God, which hast deliuered thys woman thy seruaunt from the great payne and perill of child-birth: Graunt we beseeche thee (most mercyfull father) that she through thy helpe may both faithfully lyue, and walke in her vocacion accordyng to thy will in thys lyfe present: and also maye be partaker of everlastyng glory in the lyfe to come: through Iesus Christe oure Lord. Amen.

The woman that is purifyed, must offer her Crisome, and other accustomed offeringes. And if there be a communion, it is conuenient that she receiue the holy communion.

A.iiii. The.

The first daie of Lente com: monly called Ashe- wednesdaye.

After mattens ended, the people beyng called together by the rpynging of a bel, and assembled in the churche: Chinglishe letanye shall be sayed after thaccustomed maner: whiche ended, the p[re]ste shall goe into the pulpitte, and saie thus.

Reth[er], in the primative churche there was a godly discipline, that at the begynning of lente suche persones as were notozious sinners, were put to open penaunce, and punished in this worlde, that they[re] soules myght be saued in the daie of the Lorde. And that other, admonished by they[re] example, mighte be more afrayed to offende. In the steede whereof vntill the sayde disciplyne maye be restored agayne: (whycher thyng is muche to be wished) it is thoughte good that at this tyme (in your presence) shoulde be read the generall sentences of goddes cursing agaynst impenitent synners, gathered out of the xxvii. Chapter of Deuteronomie, and other places of scripture. And that ye shoulde aunswere to euery sentence, Amen. To the intente that you beyng admonished of the greate indignation of God agaynst synners: maye the rather be called to earneste and true repentaunce, and maye walke more warely in these daungerous dayes, fleyng fro suche vices, for the which ye asserine with your owne mouthes: the curse of God to be due.

Cursed is the manne that maketh any carued or molten image, an abomination to the Lord, the worke of the handes of the craftes manne, and putteth it in a secrete place to wurship it.

And the people shall aunswere, and say.

Amen.

Minister.

Curled is he that curleth hys father, and mother.

Aunswere,

Amen.

Minister,

Curled

Curled is he that remoueth awaie the marke of his neighbours land.

Answer.

Amen.

Minister.

Curled is he that maketh the blinde to goe oute of his waye.

Answer.

Amen.

Minister.

Curled is he that letteth in iudgement the right of the straungier, of them that be fatherlesse, and of widowes.

Answer.

Amen.

Minister.

Curled is he that smiteth his neighbour secretely.

Answer.

Amen.

Minister.

Curled is he that lieth with his neighbours wyfe.

Answer.

Amen.

Minister.

Curled is he that taketh rewarde to slea the soule of innocent bloude.

Answer.

Amen.

Minister.

Curled is he that putteth his trust in mā, & taketh manne for his defence, and in his hearte goeth from the Lorde.

Answer.

Amen.

Minister.

Curled are the vnnmercifull, the fornicatours and aduorters, the couetous persones, the wurshyppers of images, flaunderers, drunkardes, and extortioners.

U. b.

Answer.

The fyrst daye of Lent.

Answer.

Amen.

The minister.

Psal. cxviii.

NOwe seeing that al they bee accursed (as the Prophete David beareth witnesse) whiche doe erre & goe astray from the commaundementes of God, let vs (resembling the dreadeful iudgement hanging ouer our heades, and being alwayes at hande) returne vnto our lord God, with al contricion and mekenes of heart, bewailing and lamenting our synful lyfe, knowlagyng and confessing our offences, and seekyng to bring furth worthie frutes of penance. For euen now is the axe put vnto the roote of the trees, so that euery tree whiche bryngeth not furth good fruite, is hewen downe and cast into the fier. It is a fearefull thing to fall into the handes of the lyuing God: he shall powre downe rayne vpon the synners, snares, fyre, & brimstone, storme and tempest: this shalbe theyr portion to drinke. For loe the lord is cummen out of his place, to visite the wickednes of suche as dwell vpon the earth. But who may abyde the daye of his cumming? who shalbe hable to endure whan he appeareth? His fanne is in his hande, and he will pouрге his floore, & gather his wheate into the barne, but he will burne the chaffe with vnquenchable fier. The daye of the lord cummeth as a thiefe vpon the night, and when men shal say peace, and al thinges are safe: then shall sodayne destruccion come vpon them, as sorowe cometh vpon a woman trauailling with childe, and they shal not scape: then shall appeare the wrathe of God in the daye of vengeance, whiche obstinate synners through the stubbernes of their hearte, haue heaped vnto themselfe, whiche despised the goodnesse, patience and long sufferance of god, when he called the continually to repentance. Then shall they call vpon me (sayth the lord) but I will not heare: they shal seke me early, but they shal not finde me, and that because they hated knowlage, & receiued not the feare of the lord, but abhorred my counsell and despised my correcciō: then shal it be too late to knocke, when the doore shalbe shut, & too late to cry for mercy, when it is the tyme of iustice. O terrible voice of most iust iudgemēt, which shalbe pronounced vpon them, when it shalbe sayde vnto them.

Mat. iii.

Hebru. x.

Psal. x.

Esa. xvi.

Mala. iii.

Mat. iii.

i. Thess. v.

Roma. ii.

proverb. i.

them. So ye curted into the fyre everlasting, whiche is pre-^{Mat. xvi.}
 pared for the deuill and his angels. Therfore brethren take
 we hede by tyme, while the day of saluation lasteth, for the^{ii. Cor. vi.}
 night cometh when none can worke: but let vs while we^{John. ix.}
 haue the light, belene in the light, and walke as the childre
 of the lyght, that we be not tаст into the vtter derkenes,
 where is wepyng and gnashing of teeth. Let vs not abuse
 the goodnes of god, whiche calleth vs mercifully to amen-^{Mat. xvi.}
 dement, and of his endlesse pitie, promyseth vs forgeuenes
 of that whiche is past: if (with a whole mind and a true
 heart) we retorne vnto him: for though our sinnes be red as
 scarlet, they shalbe as white as snowe, and though they be^{Esa. i.}
 lyke purple, yet shall they be as white as woollé. Turne
 you cleane (sayeth the lord) from all your wickednes, and^{Ezech. xviii.}
 your synne shall not be your destruccion. Cast away from
 you all your vngodlynnes that ye haue doen, make you new
 heartes and a newe spirite: wherfore wil ye dye, O ye house
 of Israel: seing I haue no pleasure in the death of him that
 dieth (saith the Lord God.) Turne you then, and you shall
 lyue. Although we haue sinned yet haue we an aduocate^{i. John. ii.}
 with the fathet Iesus Christ the righteous, & he it is that
 obteyneth grace for our sinnes, for he was wounded for our
 offences, and smitten for our wickednes: let vs therfore re-^{Esa. liii.}
 turne vnto him, who is the mercifull receiuer of all true pe-
 nitent sinners, assuryng our selfe that he is ready to receiue
 vs, and most willing to pardon vs, if we come to him with
 faithfull repentaunce: yf we wyll submit our selues vnto
 hym, and from henceforth walke in his wayes: yf we will^{Mat. xxi.}
 take his easy yoke and light burden vpon vs to folow him
 in lowlynesse, patience, and charitie, and bee ordred by the
 gouernaunce of his holy spirite, sekynge alwaies his glorie,
 and seruing hym duely in our vocacion with thankes ge-
 uing. This if we doe, Christe will deliuer vs from the curse
 of the lawe, and from the extreme malediccion whiche shal
 lyght vpon them that shalbee set on the left hand: and he
 will set vs on his right hand, and geue vs the blessed bene-
 diccion of his fathet, commaunding vs to take possession of^{Mat. xxi.}
 his glorious kyngdome, vnto the whiche he boughsate to
 bring vs all, for his infinite merite. Amen.

Then

The fyrst daye of Lent.

¶ Then shall they kneele vpon theyr knees: And the p[re]ste and clearkes kneeling (where they are accustomed to saye the letanie) shall saye this psalme.

Miserere mei
deus. psal. li.



Aue mercie vpon me (O God) after thy greate goodnesse: according vnto the multitude of thy mercies, do away mine offences, walsh me thowly fro my wickednes: and clense me from my synne.

For I knowlage my faultes, and my sinne is ever before me.

Against thee only haue I synned, and done this euill in thy syght: that thou myghtest bee iustified in thy saying and clere when thou art iudged.

Behold, I was shapen in wickednes, and in sinne hath my mother conceived me.

But loe, thou requirest trueth in the inward partes, and shalte make me to vnderstande wysedome secretelye.

Thou shalt pouрге me with Ilope, and I shall bee cleane: thou shalt walsh me, and I shall bee whyter then snowe.

Thou shalte make me heare of ioye and gladnesse, that the bones whiche thou haste broken, maye reioyce.

Turne thy face from my synnes, and putte out all my mysdedes.

Make me a cleane hearte (O God) and renue a ryght spirite within me.

Caste me not awaye from thy presence, and take not thy holy spirite from me.

O geue me the counforte of thy helpe agayne, and stablish me with thy free spirite.

Then shall I teache thy wayes vnto the wicked, and sinners shall bee conuerted vnto thee.

Deliuere me from bloud guiltinesse (O God) thou that art the god of my health: and my tounge shall syng of thy righteousnesse.

Thou shalt open my lippes (O Lorde:) my mowthe shall shewe thy prayse.

For thou desyreste no sacrifice, els woulde I geue it thee: but thou delitest not in burnt offeryng.

The sacrifice of God is a troubled spirite, a broken and a contrite herte (O God) shalt thou not despise.

O be fauourable and gracious vnto Sion, build thou the walles of Hierusalem.

Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offeringes and oblations: then shall they offre young bullockes vpon thyne aultare.

Glorie be to the father, and to the sonne: & to the holy gost. As it was in the beginning is nowe, & euer shalbe: worlde without ende. Amen.

¶ **L**orde haue mercy vpon vs.

¶ **C**hryste haue mercy vpon vs.

¶ **L**orde haue mercy vpon vs.

Our father whiche art in heauen. &c.
And leade vs not into temptation.

Answer.

But deliuer vs from euil. Amen.

Minister.

O Lorde saue thy seruantes.

Answer.

whiche put theyr trust in thee.

Minister.

Sende vnto them helpe from aboue.

Answer.

And euermore mightily defende them.

Minister

Helpe vs O God our sauiour.

Answer.

And for the glory of thy names sake deliuer vs, be merciful full vnto vs synners, for thy names sake.

Minister

O Lorde heare my prayer.

Answer.

And let my crye come to thee.

Let vs praye.

O Lord, we beseech thee mercifully heare our prayers, and spare all those whiche confesse theyr synnes to thee, that they (whose consciences by synne are accused) by thy merciful pardon may be absolved, through Christe oure Lorde. Amen.

¶ **O** Moste

The fyrst daye of Lent.

O Most mightie God and mercyfull father, whiche hast compassion of al menne, and hateste nothing that thou haste made: which wouldeste not the death of a synner, but that he should rather turne from synne & bee saued: mercifully forgeue vs our trespasses, receyue and counforte vs, which be griued and wried with the burde of our synne: Thy propertie is to haue mercie, to thee onely it apperteth to forgeue sinnes: spare vs therfore, good Lorde, spare thy people whom thou hast redeemed. Enter not into iudgement with thy seruauntes, which be vyle yearth, and miserable synners: But so turne thy ire from vs, which meekly knowlege our vilenes, and truly repent vs of our fautes: so make haste to helpe vs in thys worlde: that wee maye euer lyue with thee in the worlde to come: through Jesus Christ our Lorde. Amen.

Then shall thys anthem be sayde or song.



Turne thou vs, good Lorde, and so shall we be turned: bee fauourable (O Lorde) bee fauourable to thy people, which turne to thee in weping, fasting and praying: for thou art a merciful god, full of compassion, long sufferynge, and of a great pietie.

Thou sparest when we deserue punisshement, and in thy wrathe thynkest vpon mercy. Spare thy people, good Lorde, spare them, and lette not thyne heritage bee broughte to confusion: heare vs (O Lorde) for thy mercy is greate, and after the multitude of thy mercyes looke vpon vs.

(..)

Of

OF CEREMONIES

why some be abolished and
some retayned.



If suche Ceremonies as be bled in the Church, and haue had their beginnyng by thinsitution of man: Some at the first were of godly intent and purpose deuised, and yet at length turned to vanitie and supersticio: Some entred into the Church by vndiscrete deuotion, and suche a zeale as was without knowleage: and forbecause they were winked at in the beginning, they grewe dayly to more and more abuses, whiche not onely for their vnprofitablenesse, but also because they haue muche blynded the people, and obscured the glory of God, are worthy to be cut away, and cleane reiected. Other there be, whiche although they haue been deuised by man: yet it is thought good to reserue them still, as well for a decent ordre in the Church (for the whiche they were first deuised) as because they pertaine to edification: wherunto all thynges doen in the Church (as the Apostle teacheth) ought to be referred. And although the keepyng or omittyng of a ceremonie (in it selfe considered) is but a small thing: Yet the wilful and contēptuous transgression, and breaking of a common ordre, and discipline, is no smal offence before God. Let al thinges bee done among you (sayeth Sancte Paule) in a seemely and due ordre. The appointemēte of the which ordre, pertaineth not to priuate menne: Therfore no manne ought to take in hande, nor presume to appointe or alter any publike or common ordre in Chyestes Church, excepte he be lawfully called and authorized therunto. And whereas in this our tyme, the myndes of menne bee so diuerse, that some thynke it a greate matter of conscience to departe from a peece of the leaste of theyr Ceremonies (they bee so addicted to theyr olde customes) and agayne on the other syde, some bee so newe fangle that they woulde innouate all thyng, and so doe despyse the olde that nothyng canne lyke them, but that is newe: It was thought expediente not so
much

Of Ceremonies.

much to haue respecte howe to please and satisfie eyther of these parties, as howe to please God, and profite them bothe. And yet lest any manne should bee offended (whom good reaso might satisfie) here be certaine causes rendered, why some of the accustomed Ceremonies be put awaye, and some be retayned and kept still.

Some are put awaie, because the great excesse and multitude of them hath so encreased in these latter daies, that the burthen of them was intollerable: wherof saincte Augustine in his tyme complained, that they were growen to suche a nombie: that the state of christian people was in worse case (concerning that matter) then were the Jewes. And he counsayled that suche yoke and burthen should be taken awaye, as tyme would serue quietly to doe it. But what would saincte Augustine haue sayed yf he hadde seen the Ceremonies of late daies vsed among vs: wherunto the multitude vsed in his tyme was not to be compared. This our excessive multitude of Ceremonies, was so great, and many of them so darke: that they dyd more confounde, and darken, then declare and sette forth Christes benefites vnto vs. And besides this, Christes Gospell is not a Ceremoniall lawe (as much of Moyses lawe was,) but it is a relygion to serue God, not in bondage of the figure or shadowe: but in the freedome of spirite, being contented onely with those ceremonies whiche doe serue to a decente ordre and godly discipline, and suche as bee apte to stirre vpp the dulle mynde of manne, to the remembraunce of his duetie to God, by some notable and speciall significacion, whereby he might bee edified.

¶ Furthermore, the most weightie cause of the abolishment of certaine Ceremonies was, that they were so farre abused, partely by the superstitious blindenes of the rude and vnlearned, and partely by the vnfaciable auarice of suche as soughte more theyr owne lucre then the glorie of God: that the abuses coulde not well bee taken awaye, the thing remainyng styll. But now as concernyng those persones, whiche peradventure will bee offended for that some of the olde Ceremonies are retained still: Yf they consider, that wythoute some Ceremonies it is not possible to kepe anye ordre or quiete discipline in the church: they shall easilye

easilye perceiue iuste cause to refovrne theyr iudgements.
 And yf they thinke muche that anye of the olde dooe re-
 mayne, and woulde rather haue all deuised a newe: then
 suche menne (grauntyng some Ceremonies conueniente to
 bee hadde) surelye where the olde maye bee well vsed: there
 they cannot reasonablye reprove the olde (onelye for their
 age) withoute bewraying of theyr owne folye. For in
 such a case they oughte rather to haue reuerence vnto them
 for theyr antiquitie, yf they wyll declare themselves to bee
 more studious of vnitie and concord, then of innouacions
 and newe fanglenesse, whiche (as muche as maye bee with
 the trewe setting forth of Chyestes religion) is alwayes
 to bee eschewed. Furthermore, suche shall haue no iuste
 cause with the Ceremonies reserued, to bee offended: for as
 those bee taken awaye whiche were moste abused, & dydde
 burden mennes consciences withoute any cause: So the o-
 ther that remaine are retained for a discipline, and ordre,
 whiche (vpon iust causes) may be altered and chaunged,
 and therfore are not to be esteemed equal with goddes lawe.
 And moreouer they be neyther darke nor dumme ceremo-
 nies, but are so set forth that euery man may vnderstande
 what they dooe meane, and to what vse they do serue. So
 that it is not like that they, in time to come, shoulde be ab-
 used as the other haue been. And in these all our dooyn-
 ges wee condemne no other nations, nor prescribe anye
 thing, but to oure owne people onelye. For we thinke it
 conueniente that euery countreie shoulde vse suche ceremo-
 nies, as they shall thynke beste to the setting forth of
 goddes honour & glorie: and to the reducyng of the people
 to a moste perfect and Godly lyuing, without errour or su-
 persticion: and that they shoulde putte awaye other
 thinges, whiche from time to time they perceyue
 to be moste abused, as in mennes ordi-
 naunces it often chaunceth di-
 uerslye in diuerse
 countreyes.

(::)

Certaine

CERTAYNE NOTES
for the more playne explication and
decent ministracion of thinges, contained
in thys booke.



In the saying or singing of Matens and Euensonge, Baptizing and Burying, the minister, in paryshe churches and chapels annexed to the same, shall vse a Surples. And in all Cathedral churches and Colledges, tharchdeacons, Deanes, Priousters, Maisters, Prebendaries and fellowes, beinge Graduates, may vse in the quiere beside theyr Surples, suche hoodes as pertaineth to their seuerall Degrees, whiche they haue taken in any vniuersitie within this realme. But in all other places, euery minister shall be at libertie to vse any Surples or no. It is also seemely that Graduates, when they dooe preache, shoulde vse suche hoodes as pertaineth to theyr seuerall Degrees.

And whensoever the Bishop shall celebrate the holyc communion in the churche, or execute any other publique ministry: he shall haue vpon hym, besyde his rochette, a Surples or albe, and a cope or vestmente and also hys pastorall staffe in hys hande, or elles borne or holden by hys chapeleyne.

As touching kneeling, crossing, holding bp of handes, knocking vpon the brest, and other gestures: they may be vsed or lefte, as euery mans deuocyon serueth, without blame.

Also vpon Christmas daye, Ester day, the Ascension daye, whitsondaye, and the feaste of the Trinitie, maye be vsed any parte of holyc scripture hereafter to be certaynly limited and appoynted, in the steade of the Letanye.

If there be a sermone, or for other great cause, the Curate by his discrecion, maye leaue out the Letanye, Gloria in excelsis, the Crede, thomely and the exhortacion to the communion.

Finis.

Imprinted at London in

Fleetestrete, at the signe of the Sunne ouer against
the conduyte, by Ed V Varde V Whitchurche,
The fourth daye of Maye, the
yeare of our Lorde,

1549.

¶ The Kinges Maiestie, by ¶

the aduyse of his moſte deare vncle the Lorde Pro-
tectoꝝ and other his highnes Counſell, ſtreightly
chargeſh and commaundeth, that no maner
of perſon do ſell this preſent booke vn-
bounde, aboue the price of. ii. Shyl-
lynges & .ii. pence the piece. And
the ſame bounde in paſte oꝝ
in boordes, not aboue the
price of three Shyl-
lynges and. viii.
pence the
piece.

God ſaue the King.